

ST. AUGUSTINE'S CATHOLIC **Messenger**

Holy Childhood Month—
Divine Word Missions in the South
p. 4

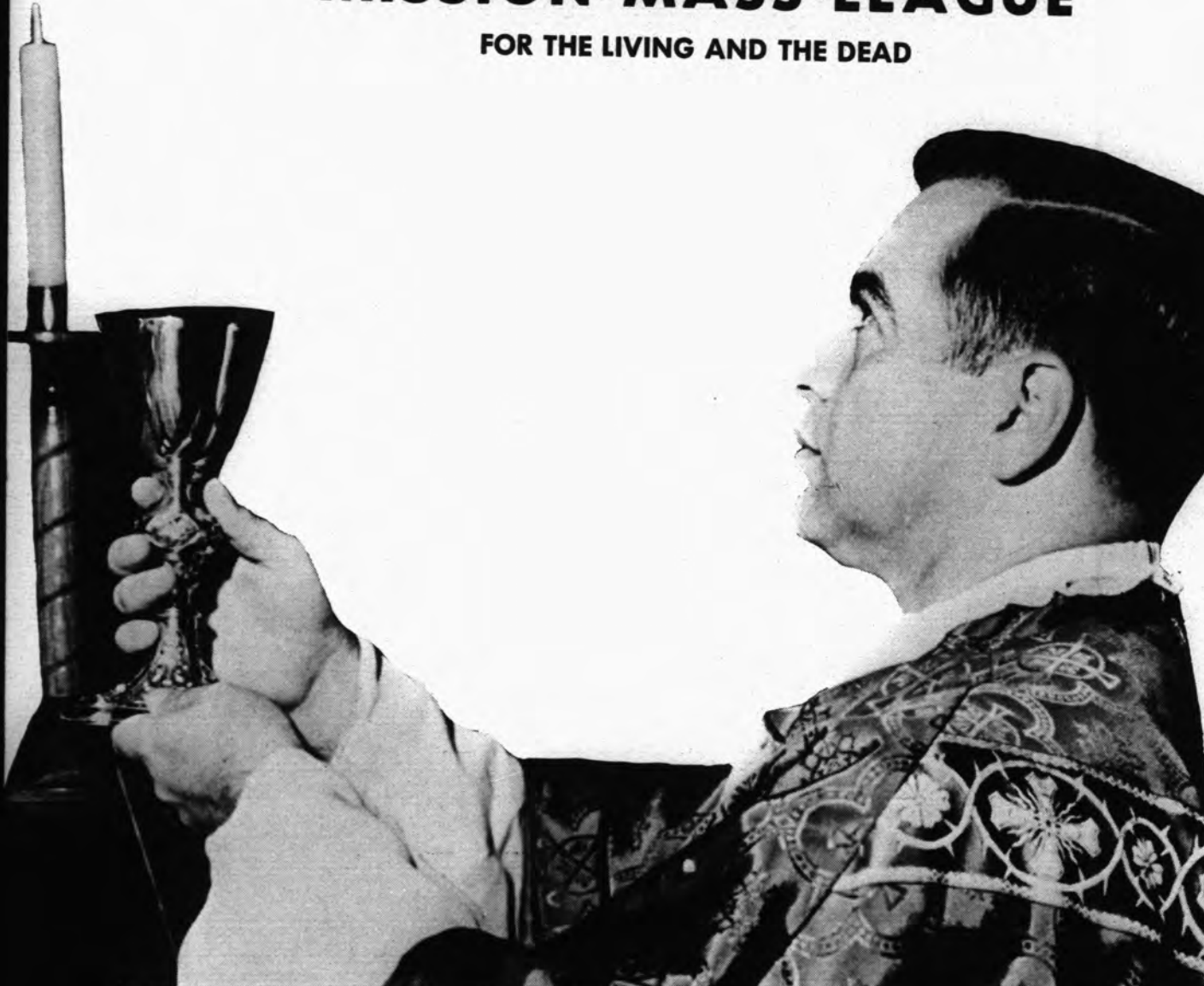


january, 1960

ETERNAL REST GRANT TO THEM, O LORD!

MISSION MASS LEAGUE

FOR THE LIVING AND THE DEAD



A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communion, prayers and good works of our missionary Brothers and aspirants.

Write to: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

Three Popes have approved our
Mission Mass League.

Colorful certificate sent with each
Perpetual Membership

**Year Membership \$1.00; Perpetual Membership \$10.00;
Perpetual Family Membership \$25.00**

Dear Father Provincial: I Request _____ membership

for _____ Living _____ Deceased _____
(Encircle correct word)

at Address _____

City _____ Zone _____ State _____

St. Augustine's Catholic

Messenger

BAY SAINT LOUIS, MISSISSIPPI

- the Magazine with a Message

Subscription Rate: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; other rates, see below.

THE ST. AUGUSTINE'S CATHOLIC MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U.S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this much neglected apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests and Brothers. In 1905 the order began working among the Colored people of the southern United States. Today the order conducts more than 40 parishes and missions in that region. Also the order early gained a reputation for training Colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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The cover: Pupils of the Divine Word Missionaries' St. Rose de Lima School at Bay Saint Louis, Mississippi.

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Honoring THE HOLY CHILDHOOD

EDITORIAL

January is traditionally dedicated by Catholics to the Holy Childhood of Christ. Reflection on the childhood of our Lord almost inevitably impels us to see Him reflected in His little ones who live among us. The shiny-eyed children who brighten the homes and who visibly mirror some of the innocence of the Christ Child. To honor the Holy Childhood of Christ we have portrayed on our cover this month three little pupils at one of the schools conducted for Negroes in the South by us Divine Word Missionaries.

The three pupils, we think, make a striking picture. Obviously, they are posed, as the saying goes, "wearing their Sunday smile."

Our readers perhaps have noticed that the MESSENGER consistently presents the colored children of our southern missions in a good light, always neatly attired, generally pleasing in appearance. Seldom if ever, do we portray a child in an unpleasing light. This is almost a matter of policy with us. We purposely adhere to this practice for at least two reasons.

1. The children under our care are neat children and we have no choice but to portray them as they are. They are not richly and extravagantly clothed children but they are as a group neatly attired and pleasing in appearance. We find that as a group



Lisa Michelle Collier of Baton Rouge, La.



Sister Matutina, S.Sp.S., a Sister Servant of the Holy Ghost at work in Mississippi

the Negro children under our care have good manners accompanying their good looks. They are religious, respectful, obedient, even meek, easily satisfied, industrious and thrifty. Of course we also have children whose appearance and/or manners are unpleasing. Their numbers, though, constitute a minority—and unfortunate circumstances explain these exceptions among our children. From what we have seen of the colored children in the South under care of other missionaries, and from what we can observe of the colored children in public schools, we know we can assert the foregoing about a very large percentage of them. The more we get to know these latter the more pleased we are with what we see.

2. The Blessed Virgin Mother, we like to believe, always presented her Child, through His Holy Childhood, in as fortunate a light as possible. He was poor and was undoubtedly surrounded by the more unfortunate aspects of poverty, but we do not believe she let these sad lights reflect on Him when presenting Him to others.

Therefore, we too, imitating our Blessed Mother and honoring the Holy Childhood of her Son, usually try to portray the Negro children of our southern missions "wearing their Sunday smile."

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Touchdown for Father

Father Francis Theriault, S.V.D. of Cambridge, Mass. is a Divine Word Missionary stationed at St. Francis Mission, Yazoo City, Mississippi.

He wears the roman collar of a missionary priest and he has the build of a football tackle. His assignment to St. Francis Mission very appropriately placed him at the only one of the nine Catholic high schools conducted for Colored in Mississippi which boasts a football team. The husky young missionary gives some of his busy time daily to help coach his school team.

Even the biggest linemen on the St. Francis team become meek lambs in the presence of their kind but powerful priest-coach.

In a game played this year the camera focused on Father while he busied himself on the sideline with his players. His team won 32-0.

Half-time huddle. The players' gear, now nearly worn, was given to the school some years ago.



Father points out strategy.



Bandaging a hurt lineman.



Distracted downfield where cheer leaders chant "Touchdown for Father!"

Loser congratulates the winning priest-coach.



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250th Anniversary of FOUNDER'S DEATH

The Holy Ghost Fathers, who have written a long record of priestly care for the American Negroes since 1878, observed the 250th Anniversary, on October 2, 1959, of the death of Father Claude Francis Poullart des Places, their founder.

Father Poullart des Places, the son of wealthy parents, had qualified for the practice of law in France when he decided to study for the priesthood. While still a seminarian he founded the Congregation of the Holy Ghost on Pentecost Sunday, May 26, 1703. Twelve seminarians, not one a priest, were the first members of the congregation. The group pledged itself to work for the bishops of France and her colonial possessions — especially among the most abandoned peoples and in missions where it was most difficult to find priests. In 1707, with three of his community, Claude Poullart des Places was ordained to the priesthood. By 1709, the year of his death, the number of seminarians attached to his congregation had grown to 70.

On September 26, 1848, by a decree of the Sacred Congregation (*Propaganda Fidei*), the foundation of Poullart des Places was fused with the Missionary Society of the Holy Heart of Mary which has been founded in 1841 by Francis Mary Paul Libermann, a converted Jew. The congregation then took its present title, Congregation of the Holy Ghost and of the Immaculate Heart of Mary. Recently its popular name, the "Spiritans," has begun to spread.

In 1872 the congregation made its first attempt to work among the American Negroes. In 1878 it secured its first permanent work among them.



Father Claude Francis Poullart des Places (1679-1709), Founder of the Congregation of the Holy Ghost.



St. Edward Church at New Iberia, Louisiana is one of the churches conducted in the South by Holy Ghost Fathers and attended by Negroes.



Left to right: Mr. Percy H. Steele, Jr., Executive Director, San Diego Urban League, San Diego, Calif.; Mr. John P. Nelson, Jr., of the Institute of Industrial Relations, Loyola University, New Orleans; The Most Rev. Philip J. Furlong, D.D., Ph.D., Auxiliary Bishop to the Military Vicar, Archdiocese of New York, made the presentations.

WINNERS OF THE HOEY AWARDS-1959

John P. Nelson, Jr., Institute of Industrial Relations, Loyola University, New Orleans and Percy H. Steele, Jr., Executive Director of the San Diego Urban League (California) were the recipients of the 1959 James J. Hoey Awards for Interracial Justice.

Presented annually on the Feast of Christ the King, the Hoey Awards are conferred upon two Catholics for distinguished service in the field of interracial justice. Last year's presentation was made on Sunday, October 25 at Cathedral High School auditorium in New York City.

The James J. Hoey Awards were established in 1942 in memory of the late James J. Hoey, first president of the Catholic Interracial Council.

The Hoey Awards have been given since 1942 to a number of outstanding leaders in recognition of their contribution to the cause of interracial justice. Among the recipients have been: Frank A. Hall, director of NCWC News Service, Washington, D.C.; the late Philip Murray, one time president of CIO; Paul D. Williams, co-founder of Catholic Committee of the South; Mrs. Roger L. Putnam, president, Catholic Scholarships for Negroes, Springfield,

Mass.; John B. King, Associate Superintendent of Schools, New York; Frank Folsom of RCA; and George Meany, president of the AFL-CIO.

Mr. Nelson, a prominent Catholic layman and leading lawyer, a member of the faculty of Loyola University, is an outstanding leader in the cause of interracial justice. He is a member of the American, Federal, Louisiana and New Orleans Bar Associations.

A native of Massachusetts, Mr. Steele is an active leader in intergroup relations in California. He is a graduate of Louisiana State College and holds a degree in Social Work from Atlanta University. He was the first Negro to be elected State president of the California Social Workers Organization.

The first Negro American missionary scheduled to go to Mozambique is in Fatima learning the Portuguese language. Father Robert Pittman, S.S.S., finished his studies in Rome last June. He will teach philosophy at Christ the King Seminary, Lourenco, Marques, the capital of Mozambique.

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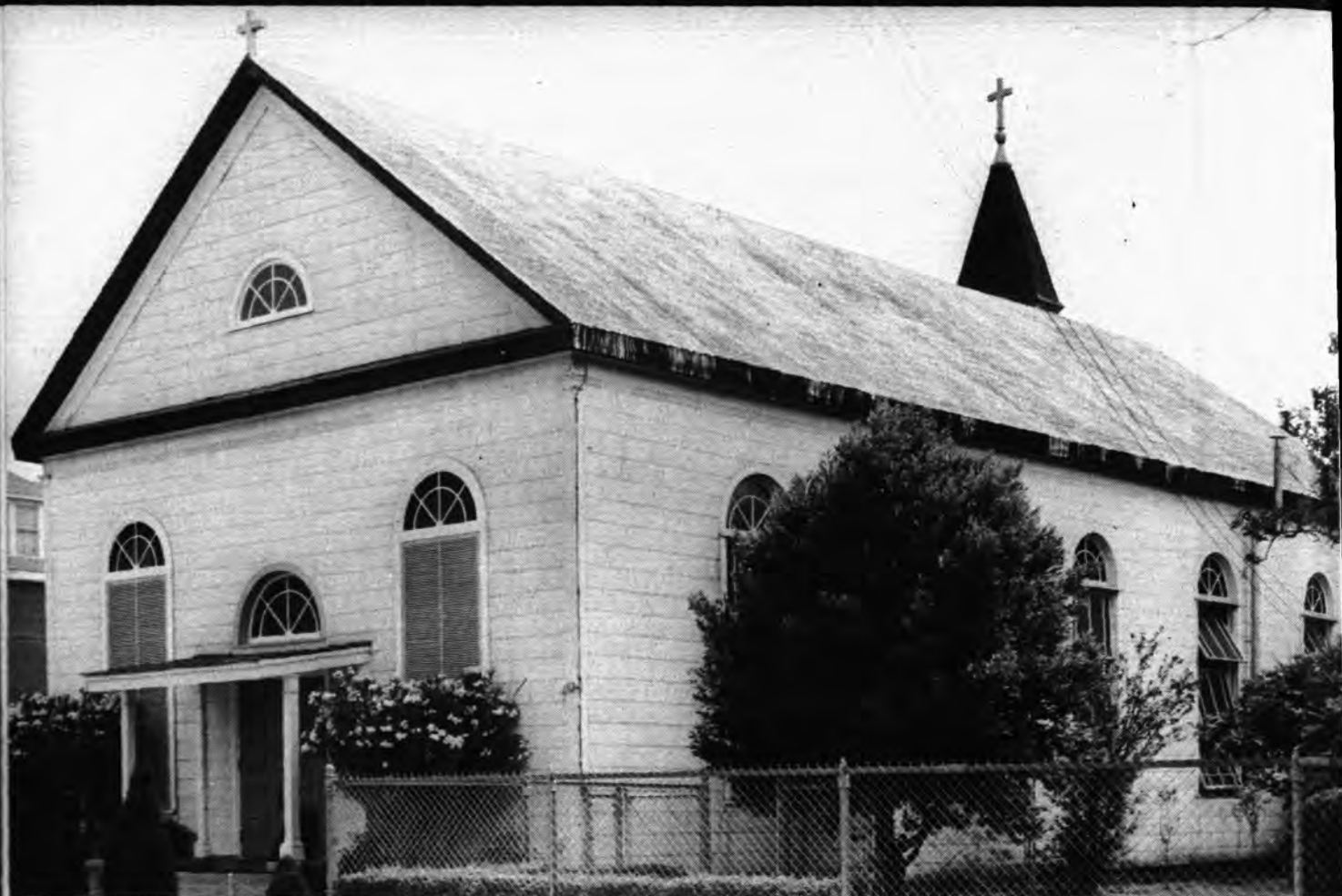
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Holy Ghost Church, built 93 years ago, has served the mission 46 years.

Life Story of a **NEGRO MISSION IN THE SOUTH**

Fifty-year History of Holy Ghost Mission, Jackson, Mississippi 1909-1959

On June 24, 1908 Father Aloysius Heick, S.V.D., first Divine Word Missionary in the South, was transferred from Vicksburg, Miss. to Jackson with instructions to establish at Jackson a Catholic foundation to serve the large colored population there numbering 10,000. According to his own later admission the transfer was at first disheartening to the priest, for it meant leaving a place where he liked his work "to go to a place, for which I had such a dislike, as all information I could get about Jackson was very discouraging."

Father Heick had good reason to have misgivings about Jackson. When he reached the city forty miles to the west of Vicksburg the priest found there but one Negro Catholic. The city's teeming Negro population, strain-

ing against its confines along the stretches of the Illinois Central railroad yards, eked out a living at an assortment of left-over jobs in the city. Poverty and its concomitant evils, all recognized children of racial discrimination, had blighted the Negroes of Jackson, the priest found.

Within a few months he discovered property to his liking. Word spread that he wanted to build a church and school for Negroes on the site in north Jackson. Opposition mounted from the Whites who dwelled some distance away. They would have no institutions for the Negroes' uplift staring them in the face. When their opposition grew almost to the point of angry demonstrations Father Heick decided to retreat. He abandoned the property and

searched for a new site which he found just two blocks away. This time the Whites, apparently self-satisfied with their show of strength, allowed him to build hardly more than a stone's throw from his original property.

With the help of Mother Katharine Drexel, foundress of the Blessed Sacrament Sisters, the priest erected a two-story brick building which was dedicated on Rosary Sunday, October 3, 1909. Attending the dedication was a large crowd of Negroes, all non-Catholics, and, strangely, many whites.

Into this brick building Father Heck crammed one, two, three and four classrooms. He had decided to win converts among Jackson's Negroes by contacts through the school. In addition to the four classrooms he found space for living quarters for Sisters, Servants of the Holy Ghost from



Mission's first building as it appeared in 1910.

children would like to become Catholics were it not for their parents. Some of the children are making daily visits to the Blessed Virgin that they may get permission to join." At Easter in 1916, 36 were baptized. The congregation was indeed growing, just as the priest had foreknown.

The school was growing too. It had opened on October 4, 1909. Within two years the enrollment had grown so that the Sisters had to convert their quarters into classrooms and move into a newly erected convent. By 1913 even the chapel had to retreat before the flood tide of pupils and that year Father Heck erected a church for his mission. It was not new, for it was a 46-year old building erected in 1867. It was formerly used by the Whites of St. Peter's Parish of Jackson.

Holy Ghost School kept the Catholic Church prominent before Jackson's Negroes as it excelled in its curriculum, at state fairs, in civic and social affairs. In 1918 the United States' Department of the Interior cited the school for general excellence. Indeed, it was then the only high school for Colored in the entire city of Jackson. The public schools had not yet bothered to inaugurate a high school course for the Colored. In 1918 Father Heck was even planning to institute a Catholic college for Negroes at Jackson. Within two years he had abandoned the plan, whether from the pressure of tight finances or from the pressure of some other agency, we do not know.

The 1909 opening enrollment at Holy Ghost School was 111 with only



Father Heck and First Communicants about 1928

Techny, Illinois who had agreed to staff the early foundations of the Divine Word Missionaries in the South. In the building he also contrived space for a chapel to serve the congregation which would soon be growing—he hoped.

On March 22, 1910 Father Heck baptized his first convert, Mary Roden, a child 8 years old. Two months later he baptized 15 children and two adults. By March, 1916 he confidently reported in the *Colored Messenger*, forerunner of today's *St. Augustine's Catholic Messenger*: "Almost all our

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Holy Ghost School kept the Catholic Church prominent before Jackson's Negroes as it excelled in its curriculum, at state fairs, in civic and social affairs. In 1918 the United States' Department of the Interior cited the school for general excellence. Indeed, it was then the only high school for Colored in the entire city of Jackson. The public schools had not yet bothered to inaugurate a high school course for the Colored. In 1918 Father Heck was even planning to institute a Catholic college for Negroes at Jackson. Within two years he had abandoned the plan, whether from the pressure of tight finances or from the pressure of some other agency, we do not know.

The 1909 opening enrollment at Holy Ghost School was 111 with only



Father Heck and First Communicants about 1928

Techny, Illinois who had agreed to staff the early foundations of the Divine Word Missionaries in the South. In the building he also contrived space for a chapel to serve the congregation which would soon be growing—he hoped.

On March 22, 1910 Father Heck baptized his first convert, Mary Roden, a child 8 years old. Two months later he baptized 15 children and two adults. By March, 1916 he confidently reported in the *Colored Messenger*, forerunner of today's *St. Augustine's Catholic Messenger*: "Almost all our

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one Catholic pupil; in 1913, 300 pupils with 81 Catholics; in 1915, 326 pupils of whom 110 were Catholics; in 1949, 538 pupils with 110 Catholics. In 1959, when the mission and its school celebrated its Golden Anniversary the student body numbered 441. Of that number 162 were Catholics.

By 1929 Father Heick had baptized 689 souls at Jackson through 21 years of unaided work. By then the priest was ill and tired, for his years of labors among the Negroes of Mississippi then totaled 24 years—almost a quarter of a century. (He had initiated that work at Merigold, Miss. in 1905, but shortly after went from there to Vicksburg when he found many Merigold Whites opposed to his endeavors to uplift the Negroes.) In 1929 the priest left Holy Ghost Mission and went north for a rest. He never returned to the mission, for he died on September 24, 1929 at the Divine Word Seminary, East Troy, Wisconsin. He was buried at the Divine Word Seminary in Techny, Illinois whence he had been missioned in 1905 to begin the Divine Word Missionaries' work among the

neglected Negroes of the South.

Five pastors have succeeded Father Heick at Jackson's Holy Ghost Mission. Father Frederick Reichelt, S.V.D. served only two years and was transferred to St. Louis, Missouri. Father Francis Baltes, S.V.D. headed the mission for 15 years from 1931 to 1946. By 1944, though the mission was 31 years old, its hand-me-down frame church was 77 years old. Father Baltes employed ingenuity and a prayer to strengthen the ancient building. As a result it has stood through the pastorships of Father Francis Tetzlaff, S.V.D. (1946-1950), and Father Joseph Holken, S.V.D. (1950-1958). It is still standing today as the mission under the pastorship of Father John Gasper, S.V.D., celebrates its 50th year.

After 50 years Father Gasper notices that Holy Ghost Mission has baptized 1,671 Negroes. From 1910 to 1959 there have been registered at the mission 261 marriages, 816 confirmations and 78 deaths.

Although 1,671 souls have been baptized at the mission its congregation today numbers only 350. The large



Father Vincent Waiches, S.V.D., assistant priest and high school pupils in 1951. Young men and women such as these leave Mississippi immediately upon completing high school.

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This migration continues today, understandably enough, as the colored people maintain their unending search for equal opportunities. Members of Holy Ghost Mission and pupils of its school are scattered over the United States. Their migration robs the mission of many promising young members and dooms its congregation to a small, ineffectual size. But their numbers help to augment the Church elsewhere by a wise arrangement of Providence. Such is at once the bleak prospect and the happy realization that face Holy Ghost Mission whose life story now enters its second half century.

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1. Time—How to Use It 10¢
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(Hints for teen-agers)
3. When a Boy Goes to Confession 10¢
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4. St. Gerard—Patron Saint of
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(Ideal for anyone contemplating marriage.)
- Be Happy 10¢
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- Cheer Up! 15¢
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- Mary, You and Fatima 10¢
- The Mass in Your Life 10¢
- American Madonna 10¢
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Bay Saint Louis, Mississippi

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IN YOUR WILL . . . KEEP THE COLORED MISSIONS IN MIND

Dear Reader:

We, Divine Word Missionaries, publishers of St. Augustine's CATHOLIC MESSENGER and veterans in the Colored Missions of the South, address this request to you. Will you remember our work in the Colored Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20)

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Our National Shrine *of the* **IMMACULATE CONCEPTION**

On November 20, 1959 there was dedicated at Washington, D.C. the National Shrine of the Immaculate Conception which has taken 39 years to build. Catholics of the United States can rightly say it is *our* Shrine to Mary for it was erected through the joint efforts of all the U.S. Catholics under the leadership of our Bishops.

The new church is a marvelous edifice, a most fitting temple of God and Shrine to His Blessed Mother.

It is the largest Catholic church in the land and one of the largest churches in the world.

Inspiration for the Shrine came from Bishop Thomas J. Shahan, fourth rector of the Catholic University of Washington, D.C., who proposed the idea first in 1912.

However, in a sense, the history dates back to 1846, when the Bishops of the United States assembled in the sixth Provincial Council of Baltimore, voiced "the determination, unanimously adopted by us, to place ourselves and all entrusted to our care throughout the United States under the special patronage of the Mother of God, whose immaculate conception is venerated by the piety of the faithful throughout the Catholic Church..."

The Shrine will have a seating capacity of 3,000, and a total capacity of 6,000. Its sanctuary, the setting for a magnificent altar, is so vast that it can accommodate all of the more than 200 U. S. Bishops and still leave ample room for the largest Church ceremonies.

It is not in size alone that our National Shrine is so impressive. Awesome care has gone into working out even the smallest detail of its design and adornment. Symbols representing our Blessed Mother and teachings of the Church, quotations and statuary adorn the outer surface of the Shrine. The north end of the Shrine is dominated by the splendid sculpture by Mestrovic depicting Mary, the Immaculate Queen of the Universe. This promises to become one of the best known art works in the country.

Our new National Shrine is a magnificent expression of the U.S. Catholics' devotion to God and love for His Immaculate Mother. All of us erected this Shrine. Few of us will visit our nation's Capital without seeing and praying in this splendid edifice. Countless thousands will make pilgrimages to Washington for that express purpose. There they will find Mary, our Immaculate Mother, waiting to welcome them in splendor.

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We have opened Scholarships in honor of the saints pictured here. Give in honor of your favorite saint or devotion. If such is not pictured here, your donation will be applied privately to that which is your favorite.

—Divine Word Missionaries

Give in Honor of



St. Martin



Our Lady of Peace



Holy Ghost, the Sanctifier

a Favorite Saint



St. Joseph

To Help Train a Missionary
 Is to Help Save Souls.



St. Jude



Give Your Prayers Always;
 Give Financial Support Monthly.



St. Therese,
 Little Flower

(cut on this line)

Dear Father:

I wish to offer my prayers and support for the training of worthy young men for the missionary career. Please accept my donation of \$_____ in honor of _____, my favorite saint (devotion.)

My Name _____ Address _____

City _____ Zone _____ State _____

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The Aged in our

SOUTHERN MISSIONS

A Divine Word Missionary reports an increased ratio of aged Negro Catholics in the congregations entrusted to his order in the South.

A phenomenon rapidly growing common in the southern Negro congregations entrusted to our Divine Word Missionaries is the rising ratio of aged members. The percentage of aged persons in our mission congregations in the South has slowly been increasing for more than a decade.

It is significant from a study of the origins of our various missions that their early membership was composed largely of the young—even of children. The history of Holy Ghost Mission at Jackson, Mississippi, appearing in this issue on another page, points out this truth. Its very first convert was a child 8 years old and in its first multiple baptism ceremony 15 of the converts

were children while but 2 were adults. From even a cursory study of early photographs of our various missions it is evident that the middle-aged, and especially the aged, were in a minority proportion while the young and children formed almost the total memberships.

The reason for this is well known and has been attested to many, many times by our missionaries. They deliberately directed their convert work to the young soon after coming South in the early 1900's. They quickly realized that conversions among the aged were more difficult to achieve, for the aged were more set in ways of Protestantism which reached back through many

Father William Jans, S.V.D., Divine Word Missionary at Pointe-a-la-Hache, La., prays the Rosary with Mrs. Estelle Isidore.



Mrs. Hermine Vining, "Mother Hermine," at Verdunville, La. This colored woman has taught catechism for half-a-century.



decades, whereas the young, and especially the children, were more amenable to the Catholic teaching. Because the young could be more easily converted than could the aged our early Divine Word Missionaries in the South decided to build schools rather than hospitals as a medium for contacts. The young could be easily contacted in the school classrooms and on the school recreation grounds. In all our missions our Divine Word Missionaries have always made full use of these two locales for contacting prospective converts.

If the young were found easy to reach the old indeed proved difficult to contact. Remote in the privacy of their homes, they would feign absence to avoid meeting the Catholic priest, though they eagerly sent their children to his excellent school.

This, of course, helped to establish in all our missions a youthful membership with the extremely aged forming but a small percentage of the total.

Today the proportion of the extremely aged in our mission congregations is rising noticeably. And we believe we know the reason for this. It is not because more aged Negroes are being converted to Catholicity. But it is because far less of our Negro youths today remain in the South after school than in yesteryears. Our young Catholics and young prospective converts are flocking to the North and to the West, marrying and raising their families there, leaving their aged parents and relatives behind.

It is the privilege of our missionaries to minister to these aged members, many of whom have been Catholic for several decades. Some of them entered the Church at the hands of our pioneer missionaries in the South and have remained faithful practising Catholics despite years of untold adverse pressure. If we regret the steady migration of young Catholics who are our hope, we do esteem the privilege to serve the aged left behind who are our pride.



Father Peter Oswald, S.V.D., Divine Word Missionary, visits Mr. Jefferson Carson (in his 100th year) at Bakerstown, La.



Father Arthur Haines, S.V.D., Divine Word Missionary, pays friendly call on a parishioner who does the laundry for church and rectory at our Jeanerette, La. mission.



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Children of our Divine Word Missions and



Father Louis Benoit, S.V.D., of Red Lake Falls, Minn., conducts our Youth Center at San Francisco, Calif.



At our St. Patrick Mission in Oakland, Calif., a Sister of St. Joseph of Carondelet is shown with her pupils. Father Clement Meyer, S.V.D. is pastor.



Father Stanley Gootee, S.V.D. of Loogootee, Ind. prays with two of his little ones at Waco, Tex.



Father John Kist, S.V.D., of Johnstown, Pa. posed with these youngsters at our St. Francis Xavier Mission in San Francisco when he was there.

At our Christ the King Mission in Jackson, Miss. a School Sister of St. Francis (Milwaukee) becomes one of the bunch. Father Mark Figaro, S.V.D. of Lafayette, La. is pastor.



Willie Gene Griffin and Elenda Fay Griffin are cousins at our St. Joseph Mission in Meridian, Miss. Rev. Clement Mathis is pastor.



Holy Childhood Month



Our nursery at St. John Mission in Waco, Tex. has a corral full of wooden horses.

In the South and on the West Coast Divine Word Missionaries headquartered at Bay Saint Louis, Mississippi maintain schools and centers where they busy themselves among the children. It is true, not all the attention of our missionaries is centered upon children, but much of it is; perhaps most of it is. They find themselves scheming the yearlong to keep schools open for the children, find good teachers for them, supply the children with a good lunch daily, teach them about God, prepare little talks for them on occasion, provide for their recreation and their safety — and do a thousand other services for them that go unnoticed by even the missionaries themselves. All this is as it should be according to that direction given one day by Our Lord to His followers: "Suffer the little children to come to Me and hinder them not for of such is the kingdom of heaven." With a shock the grownup disciples of Christ suddenly realized that courtesy to children was to the Master as honor to His own Childhood. Ever since that day the grownup disciples of Christ have worked unselfishly to clear the children's way to Christ. Divine Word Missionaries are privileged to be among these disciples. We are proud to have a part in doing honor to Our Lord's Holy Childhood by leading to Him little children, especially those less fortunate according to the world's way of judging.



Four pals at St. Francis Xavier Mission in San Francisco.



In Texas a Divine Word Missionary explains a Rosary to interested little Spanish-Americans.



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In Texas a Divine Word Missionary explains a Rosary to interested little Spanish-Americans.

48 Years for Christ

Rev. Jos. Holken, S.V.D.

Father Joseph Holken, S.V.D., veteran missionary in the South, died October 24 at St. Joseph Hospital in Meridian, Mississippi. He had been a patient there since December 6, 1958.

The deceased priest was born in Germany in 1887, entered the Divine Word Seminary in 1900 and, eight years later, made his first pronouncement of vows. He was ordained in 1911. The same year he was appointed to the Divine Word Missions in New Guinea where he worked until 1919. He went through a strenuous period on the island, and in 1919 he was compelled to go to Australia owing to his failing health. In Australia he took up parish work in Wagga until 1921 when he was assigned to the United States.

Father's first assignment in the U.S. sent him to the Divine Word Seminary ("Miramar") in Island Creek, Massachusetts. After 1926 he worked in St. Louis, Missouri and Techny, Illinois before coming to the Southern Missions in 1935. His first work in the South was at St. Rose de Lima Church in Bay Saint Louis, Mississippi. In 1946 he went to St. Bartholomew Church in Little Rock and in 1950 to Holy Ghost Church in Jackson, Mississippi. After eight years at Holy Ghost Church he was finally forced to retire owing to failing health.

On October 28 a Solemn Requiem High Mass was sung for him at the Divine Word Missionaries' St. Joseph Church in Meridian, Miss., the city in which he died. His Excellency Bishop Richard O. Gerow, S.T.D. of Natchez-Jackson presided. He was buried at our Seminary in Bay Saint Louis the following day after another Solemn Requiem Mass.

VERY STRONG ROSARIES

UNBELIEVABLY STRONG

Easily hold up the weight shown



Just what you want and can afford!

- 1.) of very tough, rust proof nickel silver.
- 2.) carefully hand made by a rosary maker of 20 years know-how!!
- 3.) Moonstone beads (all colors); or plastic beads (brown and black)
- 4.) priced low enough!

ONLY \$2.00 POSTAGE PAID

if payment comes with order;
otherwise few cents charged for
postage.

ORDER NOW FROM:

Father Albin
Box 341
Giddings, Texas

(cut out and mail to Father Albin)

Dear Father Albin:

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(name color)

rosary made of _____
(name beads material)

Send rosary to:

Name (print) _____

Address (print) _____

City _____ Zone _____ State _____

Bishop of Lafayette, La. ISSUES STATEMENT

In the SOUTHWEST LOUISIANA REGISTER, official publication of the Diocese of Lafayette, La., there appeared recently a statement from the Bishop of the diocese, His Excellency Most Rev. Maurice Schexnayder, D.D. In bold print and appearing on the front page of the paper, the statement said in part: "Due to recent, unwarranted, and unChristian interference by certain persons with participation of Negroes in religious instruction through diocesan marriage courses, and considering the grave harm done to the cause of religion by such obstructionism, . . . Bishop Maurice Schexnayder has declared to be a reserved sin all such interferences with religious instruction by any Catholic."

It was further explained for the benefit of the readers that a reserved sin is one for which absolution can be given only by the Bishop.

Connected with the above statement there appeared no explanation or reason why the Bishop had issued the statement.

A short time later a news article was circulated through the services of the National Catholic News Services with origin in Church Point, La. The article explained that the intimidation of Negroes attending premarriage instruction courses in Church Point at the same time and place as white people had occasioned the statement of the Bishop. According to regulations of the Lafayette Diocese it is obligatory that a Catholic contemplating marriage attend the premarriage instruction courses which are conducted at a set time and a set place in each deanery of the Diocese. The Negroes were attending courses, simultaneously with Whites, according to the N.C. News story, at Our Lady of Sacred Heart parish hall. In early October the father of a white girl attending the courses protested to the Church Point



Most Rev. Maurice Schexnayder, D.D., Bishop of Lafayette, Louisiana.

Knights of Columbus council that he did not want his daughter sitting in the same room with Negroes.

Subsequently, about October 8, when some Negroes came to attend the course, they were intimidated by a small group of white persons standing in the vicinity of the parish hall. The Negroes, apparently, did not enter the hall. Police were on hand to preserve order. It was following this incident, due to which the Negroes had to travel to neighboring deaneries of the diocese to proceed with the instruction course, that Bishop Schexnayder issued his warning.

The MESSENGER is not able to verify all the details of the N.C. News story. However, its references to the statement appearing in the SOUTHWEST LOUISIANA REGISTER are made with that paper in hand. Rev. Alexander Sigur is the editor. His Excellency Bishop Schexnayder is to be commended for his truly paternal solicitude for the spiritual welfare of his entire flock, also for his determined insistence on the principles of Church discipline.

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by THOMAS POTTS, S.V.D.

(A monthly report to our friends and alumni about our missions and missionaries from our headquarters at Bay Saint Louis, Mississippi and Arlington, California.)

Missions which we report on this month have all made progress in some way. We are counting upon the prayers and material help of our readers that progress in these and other missions of the Deep South may continue.

MISSISSIPPI

Meridian: Father Clement Mathis, S.V.D., continues to improve St. Joseph Mission as its Golden Anniversary year (1960) rapidly approaches. At last the parish school has an adequate play area. Two playgrounds, each about 140 feet square, have recently been put into use, one for the high school and one for the grade school children. The task of leveling and fencing the playgrounds was an expensive one. Several shacks on the property had to be razed and the whole area had to be cut into two sections on different levels, the one a full 12 feet higher than the other. The strong wire fence to enclose the grounds cost more than \$3,000, while the expenses for leveling brought the total close to \$5,000.

A retreat conducted by Father Simon, O.F.M., added several catechumens to the new series of instruction classes now underway for the school children. St. Joseph's is a Catholic school that is not very "Catholic." Only 16 of the 60 high school students are members of the Catholic Church, and the ratio of one out of four also holds good in the grammar school. The pastor's com-

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Greenville: A landmark in the history of the Southern Province of the Divine Word Missionaries has fallen under the wheels of progress. The old brick building which originally housed the entire Sacred Heart School, and which also sheltered the forerunner of our present Divine Word Seminary (now at Bay Saint Louis, Miss.) from 1920 to 1923, stands no more. The

The original Sacred Heart school building. Though appearing handsome to the camera its walls were cracked and about to collapse.



edifice, replaced by separate high school and grammar school buildings, has long since been condemned. In recent years it was totally abandoned and now it has been torn down under the administration of Father Robert O'Leary, S.V.D., of Chicago, present pastor of Sacred Heart Mission.

Frater Daniel Collins, S.V.D., of Potsdam, New York has been assigned to help Father O'Leary during this school year. Frater Collins, who has temporarily interrupted his study of theology at the Divine Word Seminary in Techny, Ill., has his hours busy teaching about three classes a day as well as relieving Father O'Leary in many other parish activities.

On the Feast of Christ the King back in October, Father O'Leary was pleased to administer First Holy Communion to 20 parishioners of whom 15 were newly baptized converts.

Sacred Heart Church has undergone some very necessary repairs. It was rewired. A new floor was installed. The sanctuary received extensive and very beautiful remodeling. An added touch, new Stations of the Cross were erected. Sacred Heart Mission is looking good. Father O'Leary knows well how to use your every donation, of whatever size, to best advantage. Send him more help. The address is: Rev. Robert O'Leary, S.V.D., P.O. Box 13, Greenville, Miss.

Mound Bayou: Father John LaBauve, S.V.D., of Abbeville, La., and pastor of St. Gabriel Mission in this north Mississippi town recently conducted two highly successful missions among the colored Catholics in the French settlements of Breaux Bridge, La., and Cecilia, La. The young Negro priest preached both missions in the local French patois. His address is: Rev. John LaBauve, S.V.D., P.O. Box 56, Mound Bayou, Miss.

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Brother Philip, S.V.D., pronounces his first vows. Father Patrick Veale, S.S.J., seated, conducted the retreat for our Brothers prior to the renewal of vows.

nary in Techny, Ill. We understand his assignment to the Southern Negro Missions is but temporary, nevertheless we welcome him wholeheartedly to the work. Everybody is welcome to our Colored Missions whom the Bishops have first assigned, for every help, even if temporary, means an extra strength. Besides the usual parish work, Father teaches Latin and religion in Holy Ghost High School. He is also putting to good use his knowledge of Gregorian chant. Rev. John Gasper, S.V.D., is pastor of the mis-

Our Superior General Breaks Ground.



a long The Divine Word Mission Trail!!



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(Continued on Page 30)

View of St. Elizabeth Grammar School.



Our minor seminary students at Bay Saint Louis, Miss. Left, Rev. Herman Mueller, S.V.D., Director of Studies; right, Rev. Leonard Olivier, S.V.D., prefect (student monitor).

Send your contributions to: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss.

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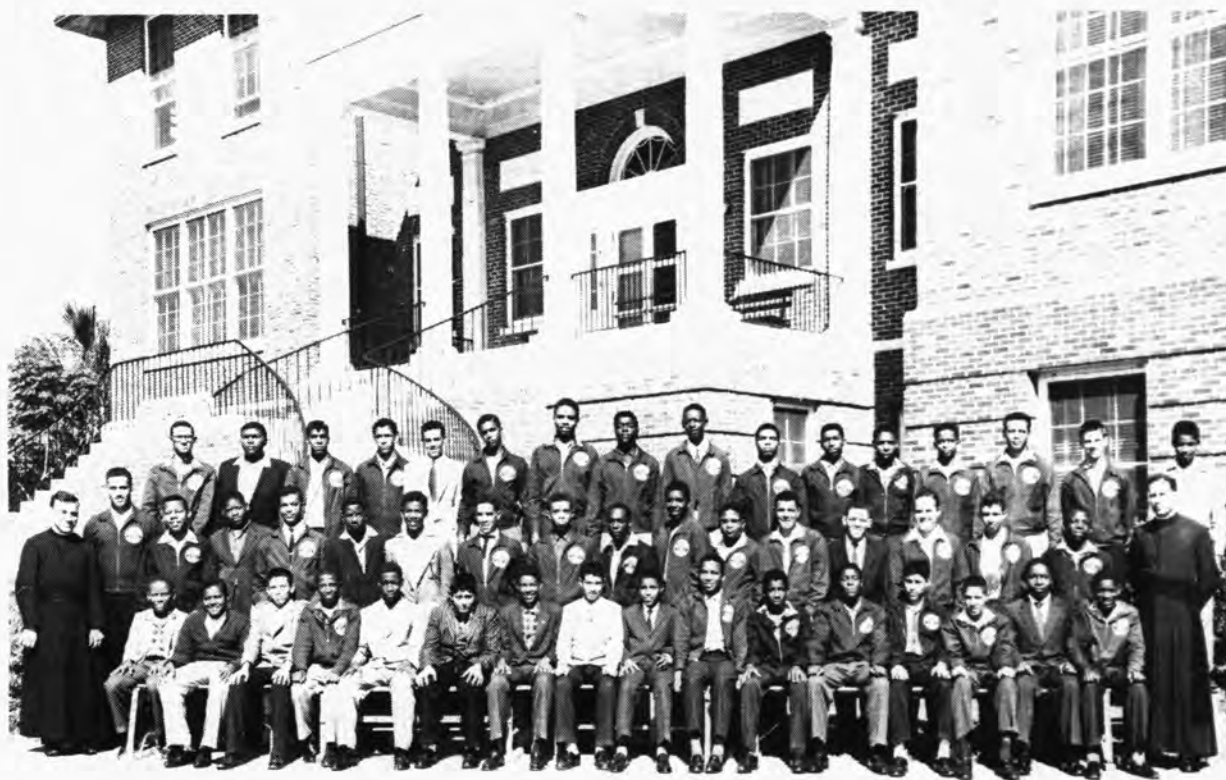
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The Belgian Congo

In accordance with our world wide missionary character, and not to limit the mission interest of our readers to the confines of the U.S., we Divine Word Missionaries present another in a series of portrayals of missions abroad.—*Editor*

Altar in Belgian Congo supported by elephant tusks.



African teaching Brothers. Visiting them is (center) Rev. Richard Winters, S.V.D. of Pleasantville, N. J.

Divine Word Missionaries and youngsters in the Belgian Congo.



DIVINE WORD MISSIONARIES IN AFRICA

The Divine Word Missionaries first went to Africa from Germany near the turn of the century and labored with phenomenal success in the German territory of Togoland. After World War I Germany lost control of the territory and the missionaries were driven out. Many of them came to the United States to work in the Colored Missions of the South. In 1947 our missionaries entered West Africa again. This time some of our American missionaries went to Ghana (the old Gold Coast) where they established headquarters at Accra the capital. Leading them was Father Adolph Noser, S.V.D., later Bishop of Accra. Among the missionaries were Father Joseph Bowers, S.V.D., present Bishop of Accra, and Father John Dauphine, S.V.D., now in the Colored Missions of the U.S. Both were trained at our Bay Saint Louis, Mississippi Seminary. The work in the Diocese of Accra has been very successful.

In 1957 Divine Word Missionaries accepted a mission in the Belgian Congo. It is called the Prefect Apostolic of Kenge and was already well established when we assumed charge. Progress there has been unbelievably rapid. Among the missionaries there is Father Richard Winters, S.V.D., also of our Bay Saint Louis seminary.

Most recently it was announced that Divine Word Missionaries have been entrusted with yet a third mission area in Africa. It is the new mission of Yendi, Ghana. Our first missionaries are due to arrive there in the spring.

Some statistics of our work in Africa: People under care—1,546,714; Catholics 126,631; missionaries—100; Sisters—80; Churches and Mission Stations—1,047; Hospitals—4; Dispensaries—6; Elementary Schools—447; Secondary Schools—12; Students—39,530; Major Seminarians—1; Seminarians—11.



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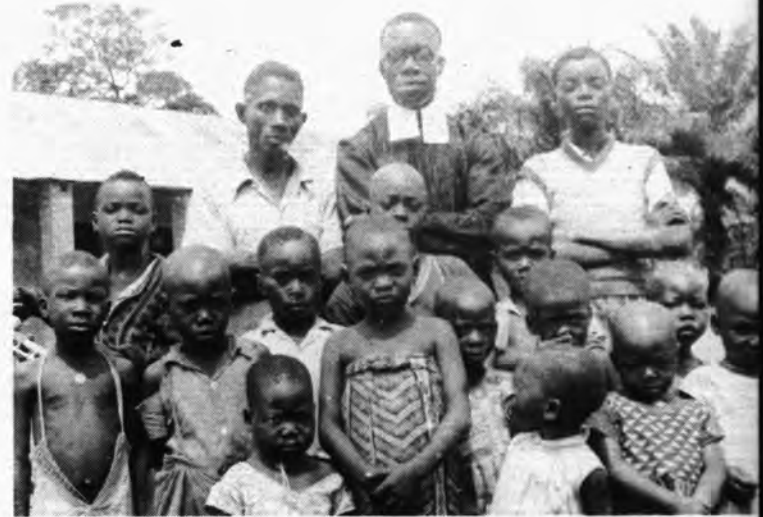
A convent at Kenge.



A church under construction.



Sodality.



A teaching Brother and some of his charges.

MASS INTENTIONS *Gratefully Received*

Repeatedly, we receive questions about Mass stipends. We are very grateful for your Mass stipends. They help us support our mission work. All your Mass stipends receive our prompt and careful attention.

Customary Offerings for Holy Masses

(Vary according to your Diocese regulations.) LOW MASS — one or two dollars. (Offering of two dollars sustains missionary for a day and may even allow something extra for his mission.) HIGH MASS — five dollars. (Since we receive but few requests for High Masses we can take care of them almost immediately.) TRIDUUM OF MASSES — five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES — fifty dollars. (Offering 30 Masses on consecutive days is a very heavy obligation, in that the priest, frequently due to other Mass obligations, must find some priest to keep the series of Gregorian Masses unbroken.)

Dear Fathers: I am sending the following Mass stipends to you:

Number
of Masses

Intention

Offering

HIGH MASS(ES)

\$

LOW MASS(ES)

TRIDUUMS

NOVENAS

GREGORIAN MASSES

My Name

Address

City

Zone

State

Send your intentions to:

**FATHER PROVINCIAL, DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI**

The

In accordance with our world wide missionary character, and not to limit the mission interest of our readers to the confines of the U.S., we Divine Word Missionaries present another in a series of portrayals of missions abroad.—*Editor*



The Divine Word Missionaries first went to Africa from Germany near the turn of the century and labored with phenomenal success in the German territory of Togoland. After World War I Germany lost control of the territory and the missionaries were driven out. Many of them came to the United States to work in the Colored Missions of the South. In 1947 our missionaries entered West Africa again. This time some of our American missionaries went to Ghana (the old Gold Coast) where they established headquarters at Accra the capital. Leading them was Father Adolph Noser, S.V.D., later Bishop of Accra. Among the missionaries were Father Joseph Bowers, S.V.D., present Bishop of Accra, and Father John Dauphine, S.V.D., now in the Colored Missions of the U.S. Both were trained at our Bay Saint Louis, Mississippi Seminary. The work in the Diocese of Accra has been very successful.



African teaching Brothers. Visiting them is (center) Rev. Richard Winters, S.V.D. of Pleasantville, N. J.



In 1957 Divine Word Missionaries accepted a mission in the Belgian Congo. It is called the Prefect Apostolic of Kenge and was already well established when we assumed charge. Progress there has been unbelievably rapid. Among the missionaries there is Father Richard Winters, S.V.D., also of our Bay Saint Louis seminary.

Most recently it was announced that Divine Word Missionaries have been entrusted with yet a third mission area in Africa. It is the new mission of Yendi, Ghana. Our first missionaries are due to arrive there in the spring.

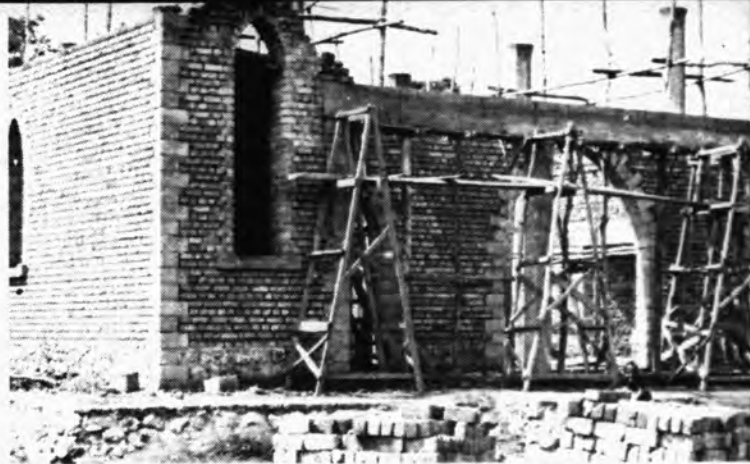
Some statistics of our work in Africa: People under care—1,546,714; Catholics 126,631; missionaries—100; Sisters—80; Churches and Mission Stations—1,047; Hospitals—4; Dispensaries—6; Elementary Schools—447; Secondary Schools—12; Students—39,530; Major Seminarians—1; Seminarians—11.



them is Pleasant-



A convent at Kenge.



A church under construction.



Sodality.



A teaching Brother and some of his charges.

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My Name
Address
City Zone State

Send your intentions to:

FATHER PROVINCIAL, C.S.B.
BAY SAINT LOUIS, MISSOURI



The Great Goodness of God in the Blessed Sacrament

from The Imitation of Christ, Bk. IV, Chapter 2

O my Lord Jesus, trusting in Your goodness and mercy, I come to You as a sick man comes to him who will heal him, and as a hungry and thirsty man to the Fountain of life, as a needy man to the King of heaven, as a servant to his Lord, as a creature to his Creator, and as a desolate person to his kind and blessed Comforter.

But how is it that You come to me? Who am I that You give Yourself to me? How dare I, a sinner, appear before You and how is it that You will deign to come to so sinful a creature? You know Your servant and You see well that he has no goodness of himself for which You should give him this grace. I confess, therefore, my own unworthiness and I acknowledge Your goodness. I praise Your pity and give thanks for Your great charity. Truly, You do all this from Your own goodness and not because of my merit. You do it so that Your goodness may thereby the more appear and Your charity the more largely be shown and Your humility the more highly be commended. Therefore, because this pleases You and You have commanded that it should so be done, Your goodness therein pleases me. Would to God that my iniquity did not resist it.

You are the Saint of all saints and I am the lowest of all sinners. Yet to me, who am not worthy to look upward to You, You bow yourself down. You come to me, You will be with me, You invite me to Your feast. You will give me this heavenly meat and this angels' food which is clearly none other but Yourself who are the living bread who comes down from heaven and gives life to the world. Behold, Lord, whence all this love proceeds, and how great goodness shines upon us, and how great thanks and praises for it are due to You. Oh, how health-giving and how profitable a counsel it was when You ordained this glorious Sacrament, and how sweet and how joyous a feast it was when You gave Yourself as bread to be eaten.

It is a marvelous thing, worthy of all belief and far above the understanding of man, that You, Lord, who are true God and true man, are wholly contained under a little appearance of bread and wine, and are eaten without being consumed by him who receives You, and that You who are Lord of all things and depend on nothing in this world would dwell in us by this glorious Sacrament.

MONTHLY NOVENAS

The Divine Word Missionaries invite you to take part in their monthly SACRED HEART NOVENA and in their monthly NOVENA OF MASSES IN HONOR OF ST. MONICA for conversion of souls, also of the wayward. Address your petitions and offerings to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.



So They Said

compiled by ARTHUR WINTERS, S.V.D.

Statements worthy of more attention.

"In the very heart of the liturgy, represented by the Holy Mass, everything — and Holy Communion above all — draws and leads us with supernatural force to the spirit of brotherhood. The physical presence of the faithful at liturgical services 'without any distinction of caste, special class, or race' constitutes 'an effective nourishment of the spirit of Christian society.'" — Cardinal Giacomo Lercaro

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"... The rule of law on which our American society is based requires that unpopular, as well as popular laws be obeyed. And I anticipate that any man in the profession of politics who advocates otherwise will ultimately meet with frustration and disappointment from an intelligent voting public." — Former U.S. Rep. Brooks Hays of Ark.

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"... Prudence is 'a virtue guiding the intellect so that in particular acts

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* * *

"By this will all men know that you are My disciples, if you have love for one another." — Our Lord Jesus Christ

BOYS! YOUNG MEN!

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DIVINE WORD MISSIONARIES
PRIESTS and BROTHERS

- home and foreign missions
- boys accepted ready for high school; already in high school; already beyond high school.

Write: **DIVINE WORD SEMINARY**
BAY SAINT LOUIS, MISSISSIPPI

INTENTIONAL SECOND EXPOSURE



The Great Goodness of God in the Blessed Sacrament

from The Imitation of Christ, Bk. IV, Chapter 2

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BAY SAINT LOUIS, MISSISSIPPI

Boys' and Girls' CORNER

Boys and Girls:

Greetings for the New Year! And may all your days of 1960 be happy and holy ones. I hope all of you enjoyed the Christmas holidays fully. I hope all of you are making the New Year a time to get a fresh start. Sometimes, it happens that we don't do our best for some reason or other. Then, we wish that we could get a fresh start. God understands this, and year after year He gives us a chance to make a fresh start.

A. CORNE'S MAIL BAG

I have quite a collection of letters to choose from, because the last issue was the November-December one, and many youngsters have written since then.

NICHOLAS SOEHNLEN (Beach City, Ohio) "I like **BOYS' AND GIRLS' CORNER** very much . . . I am ten years old and in the fifth grade. I go to St. Clement's School . . ."

MARY ANNE HAMILTON (Lubbock, Texas) "I am sending some stamps for the missions. I enjoy the **MESSENGER** so much because after school I like to relax for a minute before I do my homework and the **MESSENGER** helps me to. Thank you so much for a wonderful magazine."

BRENDA MARSHALL (Washington, D.C.) "This is my first letter to you. My hobby is cooking. I love cooking. I bake cakes, cupcakes and lots of other things. I enclose ten cents for the colored missions. God bless you."

ADRIANNE BROWN (New Orleans, La.) "I have often thought about having a pen-pal. I should like one who likes to write, and is eager to share her experiences with me. I am in the eighth grade at St. Peter Claver School in New Orleans, Louisiana. I am thirteen years of age, but my hobbies are innumerable, although tennis, reading, and

swimming I consider best. I am an A-average student who read anything with the help of a dictionary. If you can find a pen-pal as near to those qualities I will be most grateful. I'd like one from another country except the United States."

MARY ELLEN GARY (Bayfield, Wisc.) "I am 12 years old and in the 7th grade. I like to read **BOYS' AND GIRLS' CORNER**. I enclosed \$1.50 for the missions. It was part of my birthday money. God bless you and help you."

BETY ANN TRENSKI (Natrona Heights, Penna.) "I am in the seventh grade at Blessed Sacrament School, in Natrona Heights, Penna. I am sending you 100 stamps for the missions. I enjoy reading your fine magazine, especially the **BOYS' AND GIRLS' CORNER**. I have a stamp collection and collect stamps for myself and the missions. I am interested in reading good books, and I like school . . . I hope that I may someday become a nun to serve God in an extra special way . . . God bless you and please, pray for me and my vocation."

LORRAINE ACUNA (Richmond, Calif.) "I was glad you could use the stamps. Here are more. I always pray for the missions and missionaries. (I pray for you, too.)"

JOANNE ROCCO (Allentown, Pa.) " . . . I'm 12½ years old. I go to Saint Catherine of Siena School in Allentown. I am in the eighth grade. That means it will be my last year at St. Catherine's since our school only goes as far as eighth grade. I like to look through and read your book very much. Especially the '**BOYS' AND GIRLS' CORNER**.' I'm writing to you for two reasons. The first is to compliment you on your very nice book. Secondly to enter the poetry contest. I had entered it once before and received honorable mention. You said we should try again, so I've decided to do just that . . ."

Well, that empties my mail bag. To all these fine youngsters and others who wrote, I send a big **HELLO**. **THANK YOU** for the stamps, the donations for mission work, the prayers, the compliments, the encouragement, and everything. Those who are still sending poems, remember that a new contest is under way, as you can read further on.

NEW! NEW! NEW! THE HOBBY CONTEST

Yep! That's what this contest is about—HOBBIES. To enter you may write about one of your own hobbies, or the hobby of someone else you know. Maybe your Dad's hobby, or your Mommy's, or the hobby of a friend of yours. Write an account of it and send it in as soon as possible. I'll be waiting to hear from you.

This month's winners are from St. Ann, Mo., New Orleans, La., and Newark, New Jersey. Read them and see how you like them.

MY HOBBY

by Susan Roth, St. Ann, Mo.

My hobby is trying to keep my room clean. My mother has so much work to do that I try to keep my room clean. I dust a little dog that my mother gave me. I wash the dishes. One time I cleaned all of the rooms and I dusted the lamps and tables. I hope you like my hobby.

Well, I think a little girl whose hobby is to help her mother around the house, has a very nice one. Let's see who's next.

MY HOBBY

by Robel Blanco, New Orleans, La.

My hobby is gathering things. Sometimes my Mother looks in my drawer, and says what are you doing with all this paper. I gather brown wrapping paper, string, pins, paper clips. I have a whole box full of old nails, some of them are good, and anytime I want a nail, I can usually find a good one there. Fish hooks and rubber bands, too. I used to fish some, but now I don't. But I still keep and pick up fish hooks and old sinkers, that I keep together with some fishing rod string. If boxes of cardboard are not too big I take them along. Right now I have about thirty-one little boxes, mostly candy bar boxes, in my room. I use them for holding other things I gather. Dad says that I just got a weakness for holding on to things and hate to throw anything away. I think my hobby is useful because I want to be a scientist when I grow up.

Wow! Here's a boy who can really go in for some collective bargaining!!

I really hope his hobby pays off when he gets to be a scientist. Here's our last one for this month.

MY FRIEND'S HOBBY

by Marguerite Ledd, Newark, N.J.

I have a very sweet friend, an old lady about 35. She has dolls as a hobby. A room in her house is called The Doll Room. She has hundreds of dolls all dressed up in nice costumes. Some pictures of her dolls have been in the paper. Sometimes when I go visit her, she lets me help dress the dolls she is fixing up. Every year she gives a bunch of dolls to the Xmas toy collection. I think she has a nice hobby.

Marguerite, when this fine (old) lady can make people happy with her dolls, I think she has a fine hobby, too.

Boys and Girls, this month's winners are Susan, Robel, and Marguerite. I'll be waiting for the next hobby compositions. Don't wait; send them as soon as possible.

* * *

PEN-PALS HURRAH!

Three more names for you to select as Pen-Pals. If you want any of them for a Pen-Pal, or any whose names were printed in previous issues of the MESSENGER, send me a 4¢ stamp, and I'll send your name to the boy or girl of your choice. Add Sheila Mattimoe, 11, Toledo, Ohio; Irene Klemish, 10, Fairfield, Conn.; and Francis R. Lamberto, 15, Pittsburgh, Pa., to your list. They are our newest Pen-Pals.

* * *

January is the month of the Child Jesus. Let us ask our dear Lord to bless the children all over the whole world, especially those in far-off missions. Ask a blessing for the poor children of the Southern missions. Say a prayer for them, and maybe one for me, too. May God bless and keep all of you. Your friend,

A. CORNE

Divine Word Seminary of
St. Augustine
Bay Saint Louis, Mississippi.

New African Bishop

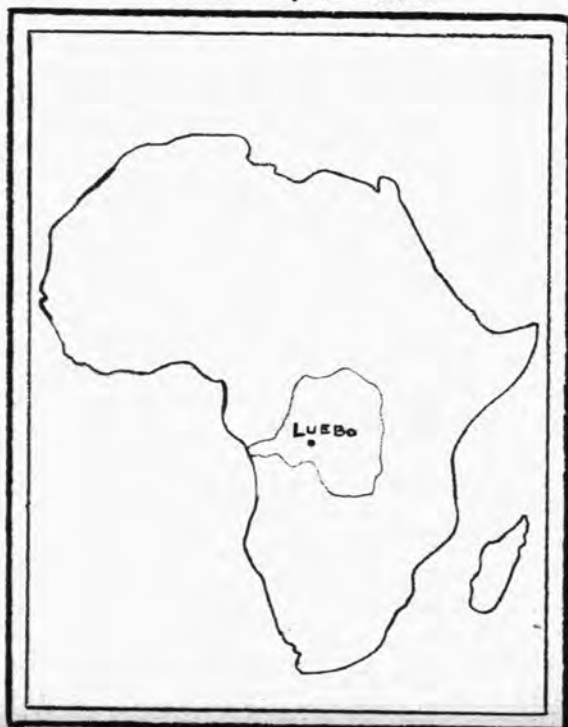


The Most Rev. Joseph Nkonkolo, D.D., J.C.L., was consecrated Bishop on July 1, 1959.

The 43-year old prelate is Vicar Apostolic of Luebo, Belgian Congo, his home country. Under his care are 90,000 Catholic shepherded by 25 Congolese and 10 European priests.

Bishop Nkonkolo is one of twenty-eight living Catholic Negro Bishops.

Map of Africa showing Belgian Congo and see city of Luebo.



MISSION TRAIL

(Continued from Page 23)

the following cities above the Mason-Dixon Line: Chicago, St. Louis, Trenton and Asbury Park, N.J. These parishes, though not located in the area assigned to Divine Word Missionaries headquarters at Bay Saint Louis, Miss., and Arlington, Calif., will henceforth be considered subjects for the "Mission Trail" report—reviving an earlier practice of the MESSENGER.

Chicago: Divine Word Missionaries have conducted St. Elizabeth Parish at 41st and Wabash since 1925. The huge high school and grammar school, staffed by more than 20 Blessed Sacrament Sisters, have a combined enrollment in excess of 1,000. Rev. Clement Shapker, S.V.D., is the pastor. Rev. Gerald Lewis, S.V.D., formerly of our Southern Missions, is one of the assistants.

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MISSION GIFT AGREEMENT

(ANNUITY)



A good investment. It assures good income for life. And by arrangement it helps to train young men to be missionary priests and Brothers. When I am gone all their Masses, prayers and good works will be a blessing for my soul.

Investigate the Mission Gift Agreement NOW!

A safe, sensible solution
on how to invest for your future and
yet help your Church now.



6 Benefits of the Mission Gift Agreement

**A SIMPLE, SAFE, SOUND SOLUTION
TO YOUR INVESTMENT PROBLEMS**

1. A Safe Investment
2. A High Rate of Interest
3. A Practical Charity
4. A Missionary Work
5. A Happier Death
6. Eternal Remembrance

FOR PARTICULARS MAIL TO:

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Rev. dear Father:

I have \$.....at my disposal that I could put into
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Name

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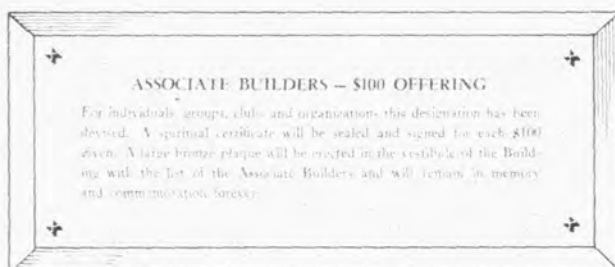


Our Superior General breaks ground for the building

**The Divine Word Seminary
(St. Augustine)
Bay Saint Louis, Mississippi
home of the
MESSENGER badly needs a new
faculty building!**

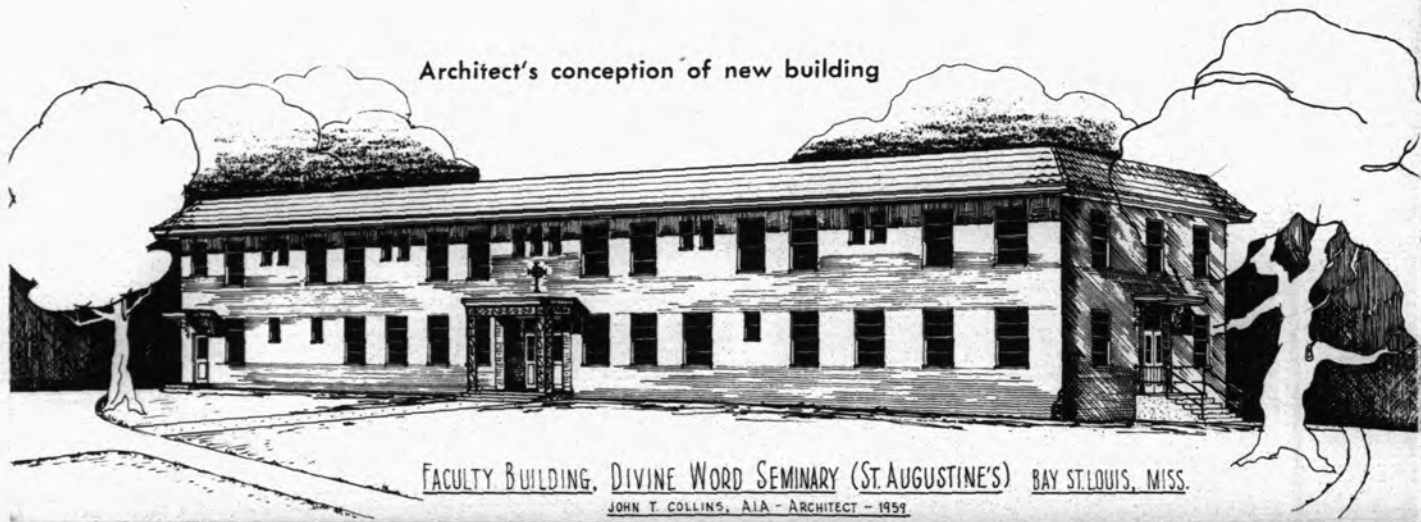
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ST. AUGUSTINE'S CATHOLIC Messenger

Colored priest, head of seminary,
writes of Rural Louisiana, p. 48



february, 1960

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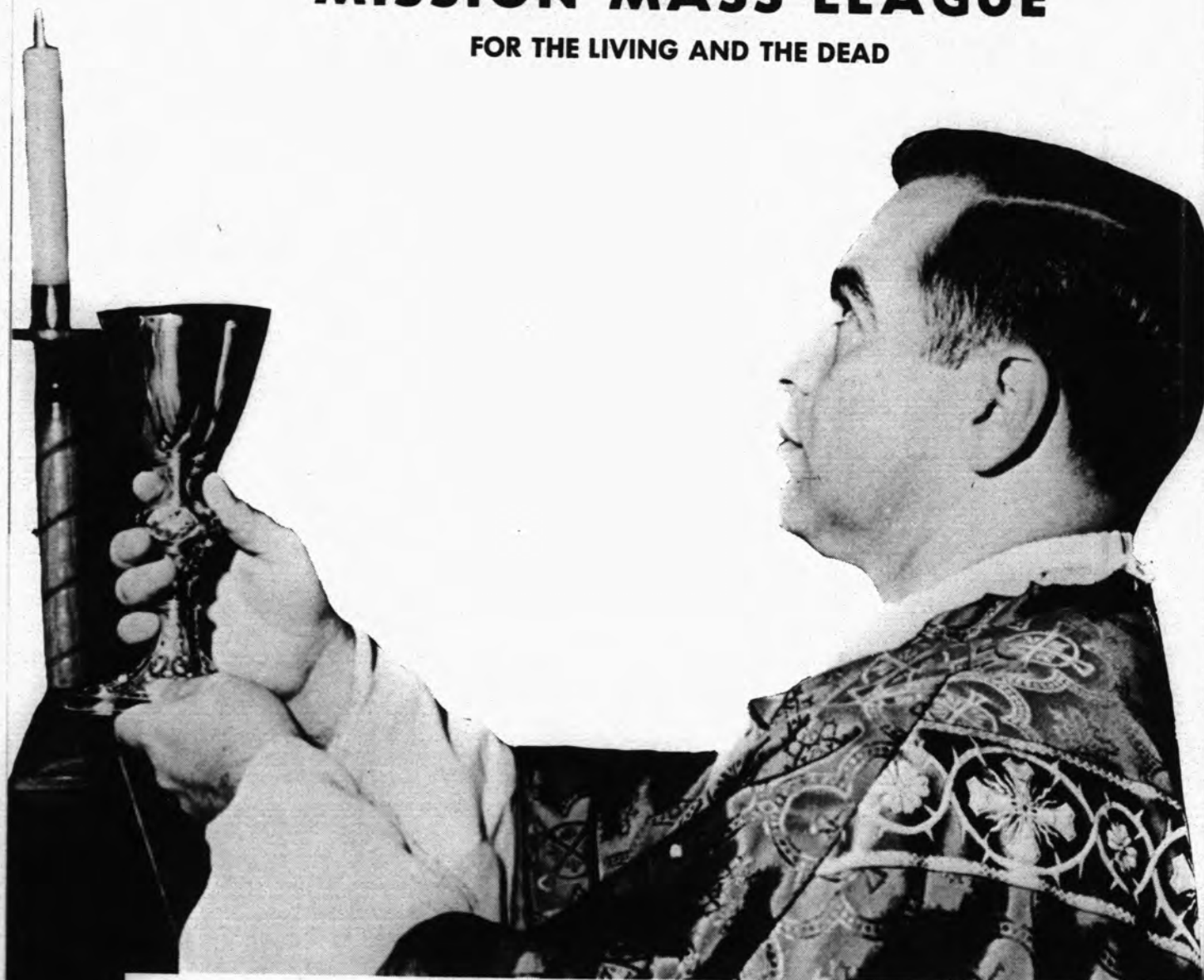
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St. Augustine's Catholic

Messenger

BAY SAINT LOUIS, MISSISSIPPI

- the Magazine with a Message

Subscription Rate: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; other rates, see below.

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PLACE THE COLORED MISSIONS IN YOUR WILL

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Gratefully,
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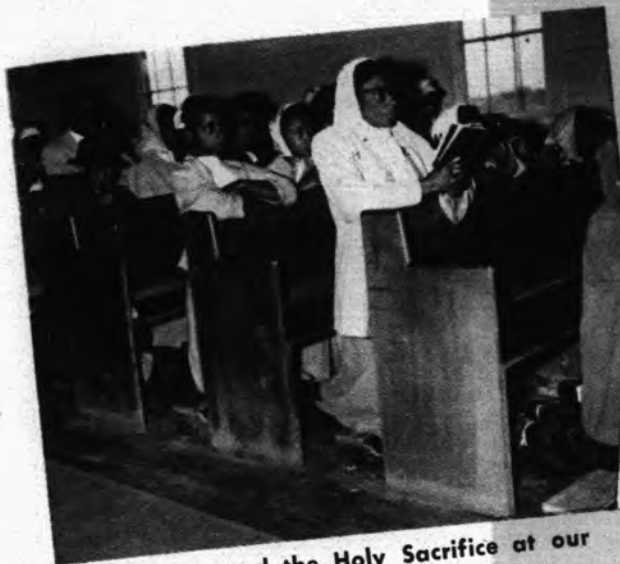
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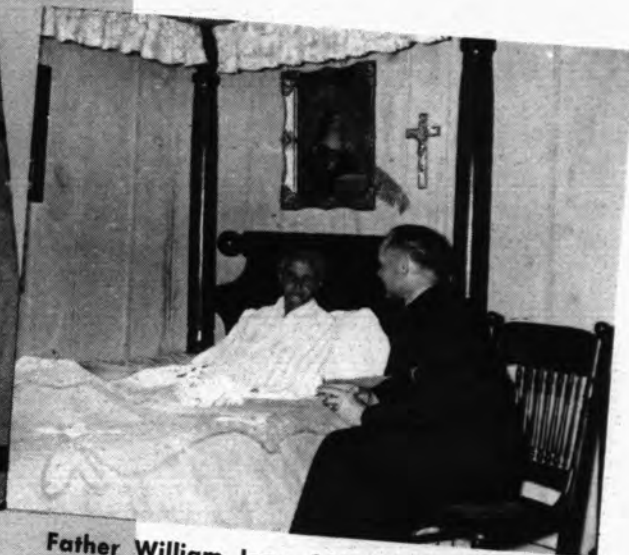
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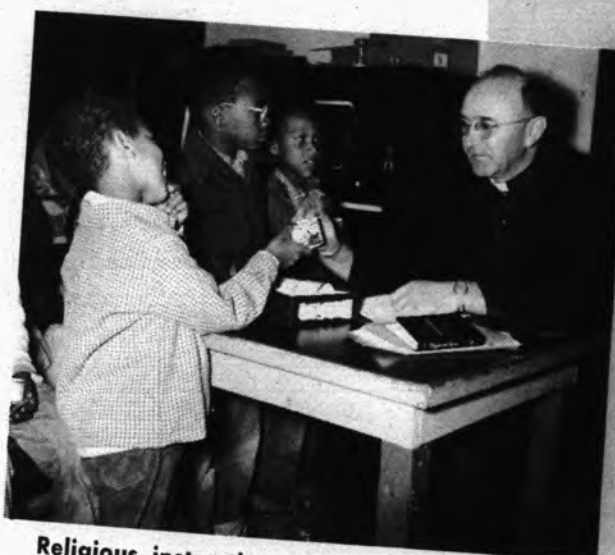
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Negroes attend the Holy Sacrifice at our Franklin, La. mission.



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EDITORIAL

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 BAY SAINT LOUIS, MISSISSIPPI

The Bible and The Negro Spirituals

(First article in a series of five; series to conclude with reference notes.)

By REV. LAWRENCE M. FRIEDEL, S.V.D.

"Thy laws are become my song in the place of my pilgrimage." (Ps. 118, 54)

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What is it that makes the spirituals so effective? Is it the music? I do not think so. It is true that the spirituals are SONGS rather than poems. From the viewpoint of art and originality, the spirituals rate higher for their melody than for their verse. John W. Work rightly says: "The Negro slave was too handicapped by inadequate vocabulary and too absorbed in the music to give much attention to the

words. In many instances his verse was magnificent, yet throughout his songs we definitely sense the importance of music over words." (1). Yet, while originality and display of genius are discerned principally in the music of spirituals, the average listener would not be impressed half so much if he paid no attention to their text. The text is less original, for to a large extent it is borrowed from the Bible. R. Nathanael Dett declares: "In striving to give voice to his experiences the slave found in the Testaments, in the story of the children of Israel, for instance, much in the way of a text that was ready made." (2). Nevertheless, even though the text is less original, it is the message of the text, more than the melody, that accounts for the unequalled charm of the spirituals. Observe any group of people while they are listening to spirituals, and you will find that they are attentive to the words, most eager to receive their message. As a rule, they are not disappointed; for a most satisfying feature of the spirituals is that their message can hardly ever be missed. The words,



About the author: Father Friedel is a Divine Word Missionary and former professor of Sacred Scripture at the Divine Word Seminary, Bay Saint Louis, Mississippi. A one-time visitor to the Holy Land, he is now pastor of our St. Bartholomew Church in Little Rock, Arkansas.—Ed

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One of the most beautiful spirituals is the hymn of death, "Swing Low, Sweet Chariot." The words, "Swing low, sweet chariot," are sung four times, while the refrain, "coming for to carry me home" is heard no less than six times. The only words sung but once are the part rendered by a soloist towards the end of the stanza; they are not hard to understand. The first stanza in its entirety is this:

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Coming for to carry me home.
I looked over Jordan and what did
I see,
Coming for to carry me home?
A band of angels coming after me,
Coming for to carry me home.

Could any bard describe death in a more appealing manner than by conjuring up the picture of the chariot in which Elias was taken heavenward? The chariot is called "sweet", and it is addressed as though it were a person, and asked to "swing low" so that we can hop in and enjoy the ride. Undoubtedly it is the words of this spiritual, more than its music, that is responsible for its most pleasing effect. There is, however, no denying the fact that the effectiveness of this spiritual is greatly helped and enhanced by its touching and soothing melody. Since the words are conveyed in so fitting a melody, this spiritual may well be compared to the scriptural "apples of gold on beds of silver." (Prov. 25, 11)

THE SPIRITUALS ARE SLAVE SONGS

But why is the text of the spirituals so attractive? Not merely because of

its simplicity. The words are simple; indeed, the message conveyed by them is at times naive, and may seem funny to those who read the spirituals as though they were just poems. The Negro dialect may make us smile, but we must remember the spirituals were not meant to be funny. The Negro slaves were dead earnest when they sang: "I done done what you tol' me to do" or: "Done made my vow to the Lord" or: "I feel my time ain't long" or: "Most done trabelling, I'm bound to carry my soul to the Lord." They were seriously cheering up one another, filling their souls with courage and hope by means of songs like these: "Keep a-inching' along, Massa Jesus comin' by an' by"; "Walk togedder childron, don't yer get weary"; "Live humble, humble, humble yourselves, de bell done ring"; "Oh, de hebben is shinin', shinin', Oh Lord, de hebben is shinin' full ob love"; "I'm gwine to jine de great'sociation, den my little soul's gwine to shine, shine." Some people have gone so far as to despise the spirituals, considering them too simple, too primitive. They are offended by "the smell of the plantations". They forget, or do not like to remember, that the spirituals are songs of slaves most of whom were not only uneducated but illiterate. But this primitiveness should increase rather than decrease our appreciation of the spirituals, and of their composers as well. For must we not see in the spirituals a product of Negro genius, who with so little education produced masterpieces of songs? (3). Slave songs hark back to the days of slavery, and they necessarily reflect the conditions of their time, just as all classics bear the impress of their period.

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A band of angels coming after me,
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Could any bard describe death in a more appealing manner than by conjuring up the picture of the chariot in which Elias was taken heavenward? The chariot is called "sweet", and it is addressed as though it were a person, and asked to "swing low" so that we can hop in and enjoy the ride. Undoubtedly it is the words of this spiritual, more than its music, that is responsible for its most pleasing effect. There is, however, no denying the fact that the effectiveness of this spiritual is greatly helped and enhanced by its touching and soothing melody. Since the words are conveyed in so fitting a melody, this spiritual may well be compared to the scriptural "apples of gold on beds of silver." (Prov. 25, 11)

THE SPIRITUALS ARE SLAVE SONGS

But why is the text of the spirituals so attractive? Not merely because of

its simplicity. The words are simple; indeed, the message conveyed by them is at times naive, and may seem funny to those who read the spirituals as though they were just poems. The Negro dialect may make us smile, but we must remember the spirituals were not meant to be funny. The Negro slaves were dead earnest when they sang: "I done done what you tol' me to do" or: "Done made my vow to the Lord" or: "I feel my time ain't long" or: "Most done trabelling, I'm bound to carry my soul to the Lord." They were seriously cheering up one another, filling their souls with courage and hope by means of songs like these: "Keep a-inching' along, Massa Jesus comin' by an' by"; "Walk togedder childron, don't yer get weary"; "Live humble, humble, humble yourselves, de bell done ring"; "Oh, de hebbin is shinin', shinin', Oh Lord, de hebbin is shinin' full ob love"; "I'm gwine to jine de great'sociation, den my little soul's gwine to shine, shine." Some people have gone so far as to despise the spirituals, considering them too simple, too primitive. They are offended by "the smell of the plantations". They forget, or do not like to remember, that the spirituals are songs of slaves most of whom were not only uneducated but illiterate. But this primitiveness should increase rather than decrease our appreciation of the spirituals, and of their composers as well. For must we not see in the spirituals a product of Negro genius, who with so little education produced masterpieces of songs? (3). Slave songs hark back to the days of slavery, and they necessarily reflect the conditions of their time, just as all classics bear the impress of their period.

SAVE CANCELLED STAMPS!

Students in Divine Word Seminary can make cancelled stamps help the missions.

When you shall have saved enough stamps to fill a small box, mail to:

PETER CLAVER MISSION CLUB
DIVINE WORD SEMINARY
BAY SAINT LOUIS, MISSISSIPPI



The mission's first building was erected in a pasture on October 3, 1909.



A 46-year old church was acquired in 1913. It is now 93 years old.

50th YEAR OF A COLORED MISSION Holy Ghost Parish — Jackson, Miss.



Bishop Richard O. Gerow, S.T.D. of the Natchez-Jackson Diocese enters the church to celebrate the pontifical high mass on the day of the parish's 50th anniversary.

Father Vance Thorne, S.V.D., former assistant at the parish, sings the Gospel.



Very Rev. Robert Hunter, S.V.D., Provincial Superior of the Divine Word Missionaries in the South, preached and recalled the parish's history.

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Bishop Gerow addresses the congregation.



After the Mass.



Holy Ghost High School's Glee Club sang at the festive banquet.

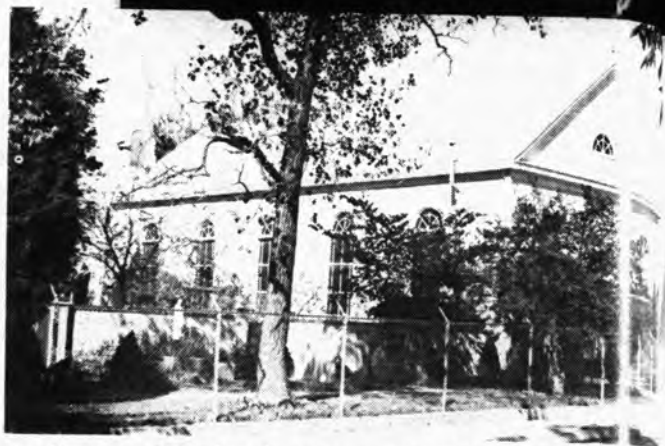


Holy Ghost High School students with two of the Sisters Servants of the Holy Ghost who staff the school

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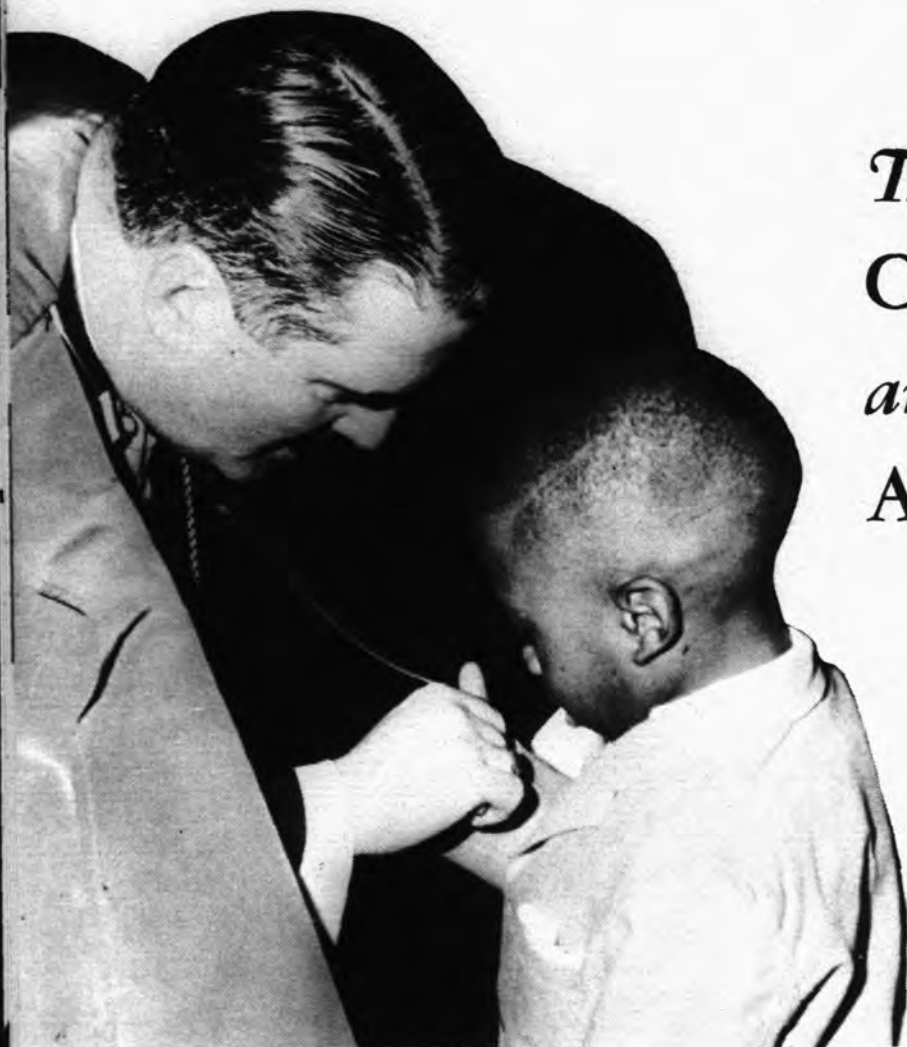


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The Catholic Church *and the* American Negro

(Evidences of a deep interest, selected at random over the past year)

Washington: Rev. J. B. Tennelly, S.S., secretary of the Commission for Catholic Missions among the Colored People and the Indians, gladdened all friends of the U.S. Negro Missions when he announced in January, 1959: "The figures (for 1958) show a steady increase, in almost every diocese, in the number of Catholic Negroes, of converts, and of Negro children in Catholic schools."

Milwaukee: In the spring Bruce Publishing Company brought out Father John Francis Cronin's sixth book, "Social Principles and Economic Life." Father Cronin vigorously demonstrates in the book that in its increasingly strong condemnation of racial segregation "the Catholic Church is not tinkering with principles" or changing the moral law.

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New York: The Catholic Interracial Council of New York marked its silver anniversary on Pentecost Sunday, May 17. This particular council was the forerunner of 39 similar Catholic Interracial Councils in the U.S. in which white and colored Catholics meet to pursue the Catholic approach to race relations problems.

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New Orleans: Archbishop Joseph F. Rummel reaffirmed, in August, his intention to integrate Catholic schools in his Archdiocese "at the earliest possible opportunity".

St. Louis: At the third annual National Catholic Social Action Conference it was noted and censured that Catholics in a six state south central area of the U.S. do not differ radically from the area's general population in their attitude towards interracial justice. "... in local parishes, cases of discrimination may still be found. They are not sanctioned by Bishops, but they still exist."

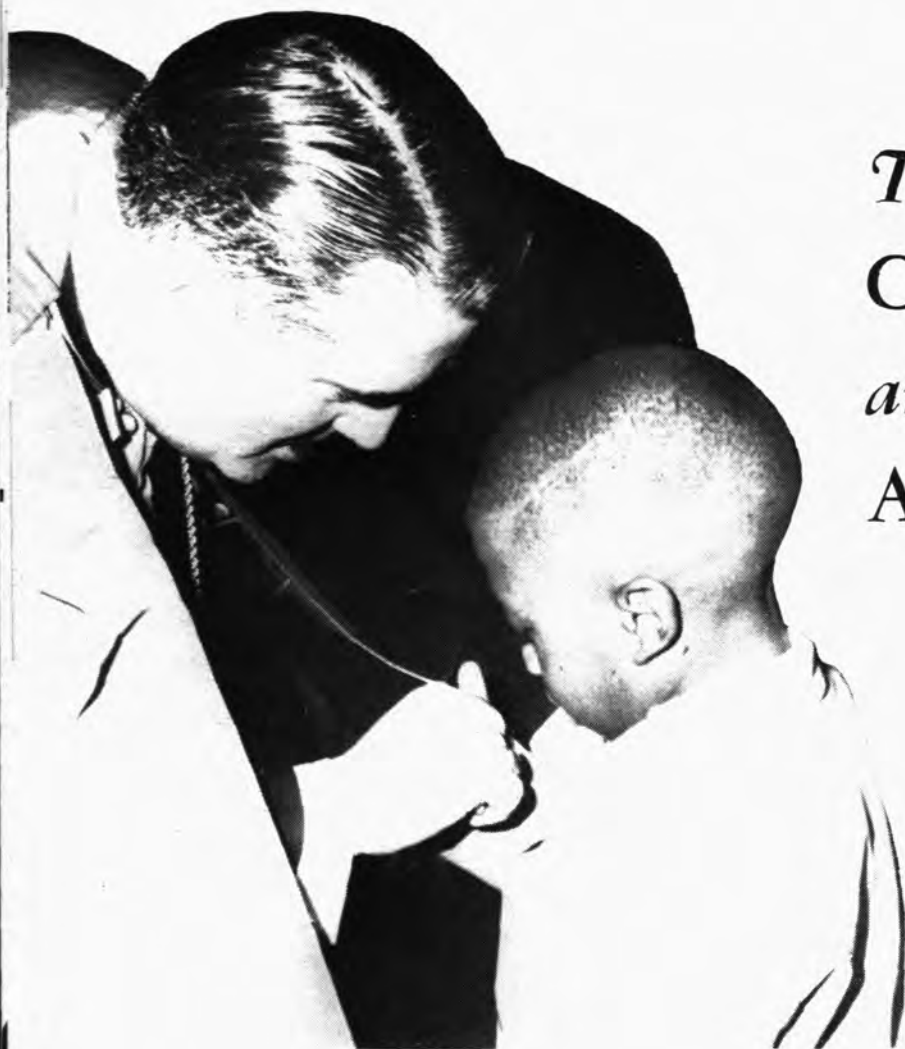
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Catholic Church's determination for the Negro's welfare when, in November, he noiselessly but firmly warned certain parties to cease meddling Negroes attending racially mixed instruction courses. The Bishop warned that meddlers' guilty conduct would be made a reserved sin.

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Chicago: In December it was learned that the 39 Catholic Interracial Councils in the U.S. formed a permanent *National Catholic Conference for Interracial Justice* to increase the effectiveness of interracial work. And it was further learned that Archbishop O'Boyle of Washington, in a meeting of the administrative board of the *National Catholic Welfare Conference*, moved that this *National Catholic Conference for Interracial Justice* be affiliated with the Social Action Department of the NCWC. The motion was seconded and passed. *This is indeed welcome news!* Since the newly named Conference for Interracial Justice is the most widespread Catholic organization laboring for interracial justice, and since it is now affiliated with the NCWC, spokesman for the U.S. Catholic Church, we have at long last come close to fulfilling a wish expressed as early as 1941 by the late Father John T. Gillard, S.S.J., early outstanding champion for interracial justice. Father Gillard stated in his book, "Colored Catholics in the United States" (1941): "... one weakness in the Catholic organizational plan . . . is that there is no central organization or office which can speak the Catholic mind with a representative voice. . . . There should be a Race Relations Department organized as an integral part of the National Catholic Welfare Conference which in other matters is generally recognized as the voice of the Catholic Church in the United States."



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Cardinal Cushing

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COLORED MISSION

SCHOOLS

There are in the United States today about 342 Catholic schools that are listed as serving Negro children. Many of these schools are in the deepest reaches of the Southern Missions. The Diocese of Alexandria, La., for instance, lists 18 such Catholic schools for Negroes. The Diocese of Charleston, S.C. lists 11; Dallas-Fort Worth Diocese lists 5; Galveston lists 8; Lafayette, La., 19; Mobile-Birmingham, 30; Natchez-Jackson, 20; New Orleans, 38.

From indications offered constantly by the MESSENGER it is well known by our readers that most of these schools are not at all prosperous. The children who sit in them are the offspring of poor parents. The priests and religious and lay people who staff the schools are themselves poor. It is clear then that to maintain 342 schools, most of which are struggling for survival, is a huge burden on the Colored Missions.

The questions arise. Then why try to maintain them? Why not close these schools? What is the purpose in keeping them open?

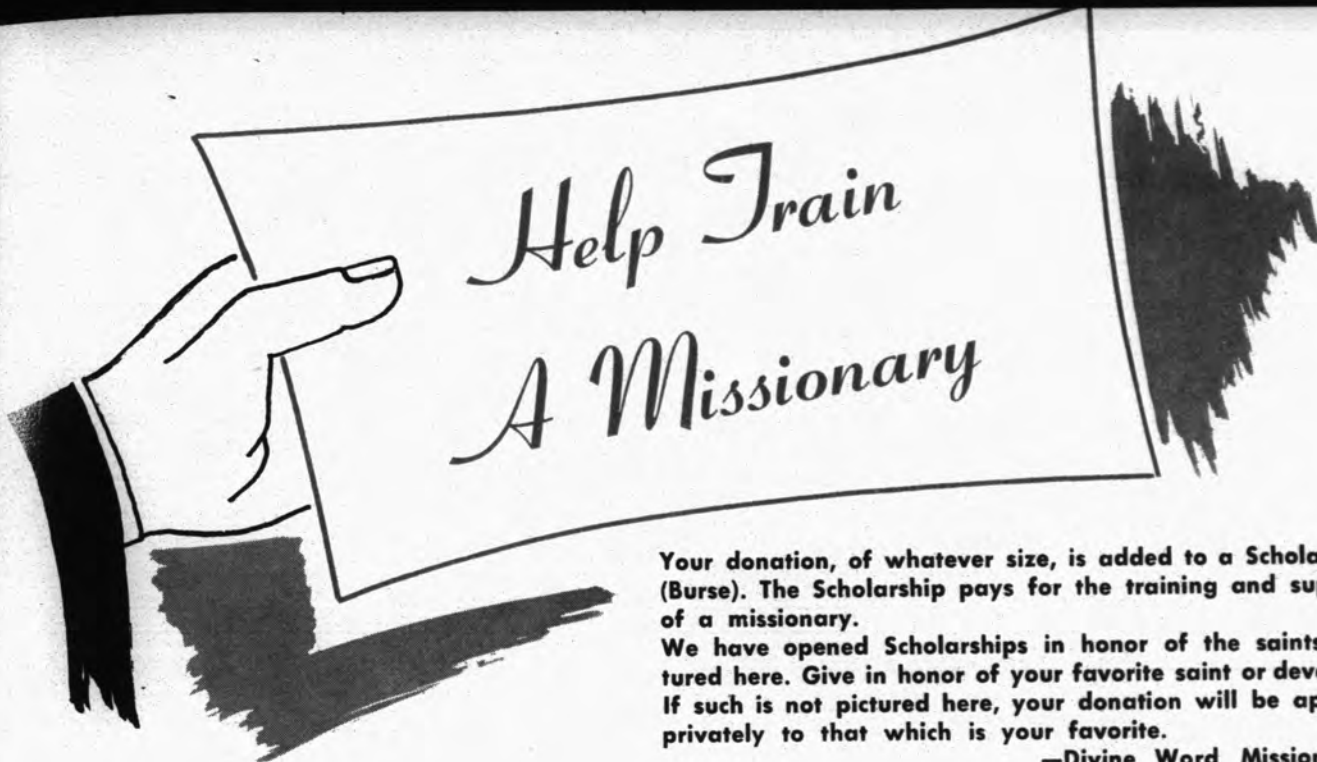
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Richard Cardinal Cushing of Boston.

"To make students fully realize that they are not merely natural but also supernatural creatures so that they would act always as men with a supernatural destiny is the primary aim of Catholic education. And if the 40,000,000 U.S. Catholics could be inspired in a real and not merely an emotional way by this ideal of Catholic education, the face of U.S. society would change. Additional aims of Catholic education are to develop the full range of all students' capacities, supernatural as well as natural; to train their intellects by the study of divine revelation, as well as of human science and the arts; to train their wills in the service and love of God in obedience alike to the law of nature and to the higher law of grace; to love and serve their neighbors as fellow creatures of God and brothers in Christ."

These are the purposes of Catholic schools. We Divine Word Missionaries want also our Negro children to benefit from those purposes the same as children of any other race. For that reason we struggle to keep open the schools in our Colored Missions. No amount of struggle is too much to win such a priceless benefit for our Negro children. We ask you to help us keep open our Colored Missions schools. Send your financial help regularly to: Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.



Your donation, of whatever size, is added to a Scholarship (Burse). The Scholarship pays for the training and support of a missionary.

We have opened Scholarships in honor of the saints pictured here. Give in honor of your favorite saint or devotion. If such is not pictured here, your donation will be applied privately to that which is your favorite.

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Give in Honor of



St. Martin



Our Lady of Peace



Holy Ghost, the Sanctifier

a Favorite Saint



St. Joseph

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Is to Help Save Souls.



St. Jude



Give Your Prayers Always;
Give Financial Support Monthly.



St. Therese,
Little Flower

(cut on this line)

Dear Father:

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My Name _____ Address _____

City _____ Zone _____ State _____

Send your donations to: REV. FATHER PROVINCIAL
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Bishop William D. O'Brien

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Interior of St. Margaret Church at Giddings.

Extension Society and with the remarkable bishop who has headed it since 1925.

The Extension Society and Most Rev. William D. O'Brien, D.D., Auxiliary Bishop of Chicago, have become

synonymous over the past 35 years. The Auxiliary of Chicago, famed over the country for his warm personality and his wonderful work of extending the Church's boundaries in this non-Catholic land and its territories, heads a society which has built more than 5,000 mission churches in half a century.

William O'Brien was ordained a priest July 11, 1903 and four years later was permanently associated with the new Extension Society whose purpose was to extend the Church in America. By 1921 he was its general secretary. The Society's work is publicized and its income is begged through the pages of its own magazine which is named simply *Extension*. It is a monthly and carries the sub-title "The Official Organ of the Home Missions." The magazine was first published in 1905. In 1924 Father O'Brien was made its editor. That same year he

was also made pastor of the renowned old St. John's Church in Chicago. His work with the Society continued unabated and in 1925 he became president of the Society, which position he has retained to this day. The Extension Society flourished under his guidance as his friendly personality won friends (and donations) in streams for the Society's cause. Mission churches erected by the Society began to cover the country. In 1926 Father O'Brien was made a Domestic Prelate.

On April 25, 1934 Monsignor O'Brien was consecrated bishop. His consecration preceded by one month the ordination of the first four colored Divine Word Missionaries at Bay Saint Louis, Mississippi. Through the years that were to follow the bishop remained a close friend of our Bay Saint Louis seminary and America's Negro priests. He has personally visited this seminary several times and has directed the help of Extension Society to the work of our colored priests not a few times. The aid given to Father LaBauve, a colored priest at Mound Bayou, Mississippi, is the most recent instance of the Society's help.

Besides presiding over the Church Extension Society since 1925, Bishop O'Brien has been Secretary of the American Board of Catholic Missions



Bishop O'Brien (center) last visited our Bay Saint Louis Seminary in 1951.

since 1937. This Board channels invaluable material aid to the Colored Missions every year. It is one of the chief supports of these Colored Missions.

In 1940 the well-liked bishop was made Assistant Treasurer of the National Catholic Welfare Conference. And in 1947 he was honored by Pope Pius XII who appointed him Assistant at the Papal Throne. Bishop O'Brien celebrated his Golden Jubilee in the priesthood on July 11, 1953.

On April 25, 1959 the bishop observed his Silver Jubilee as a bishop. All Chicago rejoiced with the popular prelate, as did the congregations of over 5,000 mission churches which Extension Society has built. The Divine Word Missionaries rejoiced with him. To them he has been more than a very helpful bishop. He has been a close friend. Our Bay Saint Louis seminary considers itself a protégé of his and our Techny, Illinois seminary considers him "Techny's Bishop" for he annually ordained our priests there through two decades.

At this time the Divine Word Missionaries at Bay Saint Louis, Mississippi give open thanks to Bishop William D. O'Brien for the help and encouragement which he has never ceased giving not only to them but to all the priests and religious who work in the Colored Missions. God bless him!



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On April 25, 1959 the bishop observed his Silver Jubilee as a bishop. All Chicago rejoiced with the popular prelate, as did the congregations of over 5,000 mission churches which Extension Society has built. The Divine Word Missionaries rejoiced with him. To them he has been more than a very helpful bishop. He has been a close friend. Our Bay Saint Louis seminary considers itself a protégé of his and our Techny, Illinois seminary considers him "Techny's Bishop" for he annually ordained our priests there through two decades.

At this time the Divine Word Missionaries at Bay Saint Louis, Mississippi give open thanks to Bishop William D. O'Brien for the help and encouragement which he has never ceased giving not only to them but to all the priests and religious who work in the Colored Missions. God bless him!

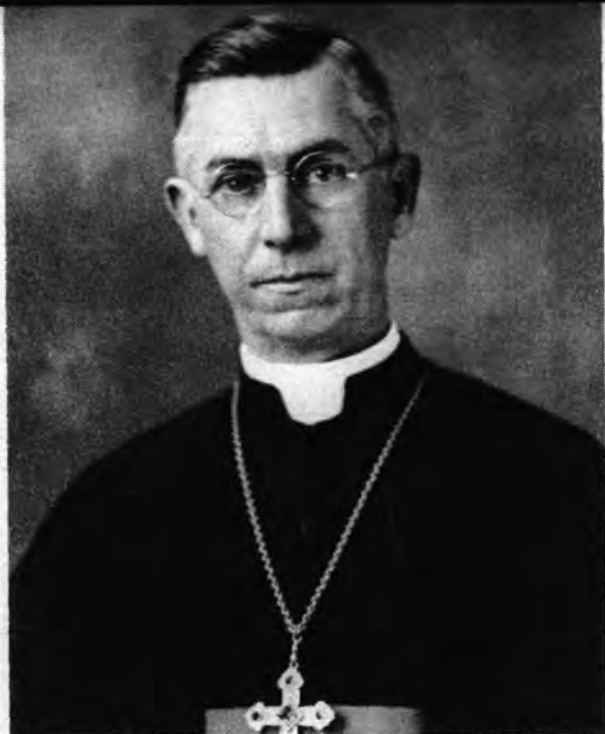
Rural Louisiana

by VERY REV. HAROLD R. PERRY,
S.V.D.

"Sister, how did Reverend Mother find such out-of-the-way places as Broussard, Coulee Croche, Leonville, Prairie Basse, Carencro and Mamou?" This is the question asked by a visitor to Rural Louisiana. One might say that these missions, like so many others, are the fruits of a harvest planted many years ago. Just as Christ walked the length and breadth of Palestine, so too, Most Reverend Jules B. Jeanmard, first Ordinary of the Diocese of Lafayette, La., and Reverend Mother Katharine Drexel, literally "walked" through these out-of-the-way places in search of the neglected and lost sheep of Christ's flock in the persons of hundreds and even thousands of Negro "cradle" Catholics. After the initial survey plans were laid then a trickle—then a steady flow of Sisters of the Blessed Sacrament came to cooperate in the work of bringing back Christ to Rural Louisiana. The plans they laid, the foresight they showed, has reaped an abundant harvest of souls for the Negro Apostolate.

Of the thousands of missionaries who have contributed to the conversion of the Negro in America, few, if any, have done more than the Sisters of the Blessed Sacrament. As a graduate of their school at Lake Charles, Louisiana, and later as a Divine Word Missionary Priest for twelve years in rural

About the author: Father Perry, a colored priest, is head of the Divine Word Seminary at Bay Saint Louis, Mississippi. His article first appeared in the Blessed Sacrament Sisters' magazine, "Mission Fields at Home."



The late Bishop Jules B. Jeanmard (†Feb. 23, 1957)

Louisiana, I experienced the effectiveness of their zealous work in the Vineyard of the Lord. Therefore, I am happy to avail myself of this opportunity to express some personal reflections on this mission field at home—Rural Louisiana.

In order to get some idea of the far-reaching influence of the missionary work done in Rural Louisiana, one must see the total picture. Here in this country, Catholics form 20% of the total population. There are 17,000,000 Negroes in this country; of that number, only 600,000 are Catholics. Thus,



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the Negro is far below the national percentage in his own group. Booker T. Washington was not entirely wrong when he said: "If you find a Negro who is not a Baptist or a Methodist, someone has been tampering with his religion." The Negro, then is traditionally Protestant throughout the United States, except in Maryland and Louisiana. Hence, from the very beginning of missionary work in Rural Louisiana, all missionaries recognized the paramount importance of preserving and revitalizing the Faith in God's neglected vineyard among the poorest of God's poor. The result shows that of the 600,000 Catholic Negroes in the United States today, 150,000 live in South Louisiana.

From my own experience as a missionary in Rural Louisiana, I have been able to see at first hand, how the establishment of rural schools by the Sisters of the Blessed Sacrament aided in the preservation of the Faith. The mission at Broussard, Louisiana is a case in point.

Broussard is a little town in the heart of rich sugar cane fields five miles south of Lafayette, Louisiana. I was appointed in 1952 by the Most Reverend Jules B. Jeanmard, late Bishop of Lafayette, to organize St. Joseph Mission in Broussard.

When I arrived from the all-Negro town of Mound Bayou, Mississippi, I went first to the Catholic school. (Mother Katharine Drexel had many years before established this school for the colored children; there was, however, no chance for Negroes to partake fully in church activities in the town, hence I was to establish the separate St. Joseph Church for them.) As their first resident priest, I felt I could survey my new mission to the best advantage by observing the children. Uppermost in my mind that day was the enormity of the task facing me. How would I be able to bridge over years of neglect and lack of religious instruction? To my surprise I found lay teachers teaching a hundred Catho-

lic children who knew their catechism well. There was not a single Protestant among them. But a greater surprise awaited me, when I took the census of the colored community. I found only two Protestant individuals among one hundred and thirty Catholic families that composed this small community. One of these I succeeded in instructing in the Faith and baptized him that very year. The other, for some personal reason, moved away. (There were, as in every place, a few negligent Catholics, but in general the parishioners of this parish were proud of their French Catholic heritage.)

When I reflect on those early days, I find that I really should not have been surprised at what I found. I had really come to see the effectiveness of one more of Mother Katharine Drexel's rural schools of which there were so many in this area. The great success of this Broussard school was due in great part to the zeal and charity of a militant Catholic lay woman, Miss Theresa Le Blanc of Lafayette. "Miss Theresa" is still considered a "Fairy Godmother" by young and old alike in Broussard. Little did Most Reverend Jules Jeanmard, Mother Katharine Drexel, and the many other missionaries in Rural Louisiana realize how far-reaching would be the effects of the work so carefully planned and executed in the cane and cotton fields of Louisiana. The Catholic Negroes migrating to Texas, Mississippi, and to the large cities of the North, but particularly of the West, have formed a nucleus of many a Catholic parish in these areas. Possessing a loyal and staunch Catholic faith, bolstered by generations of Catholic practice, they have been the support of many a new parish and the consolation of many missionaries.

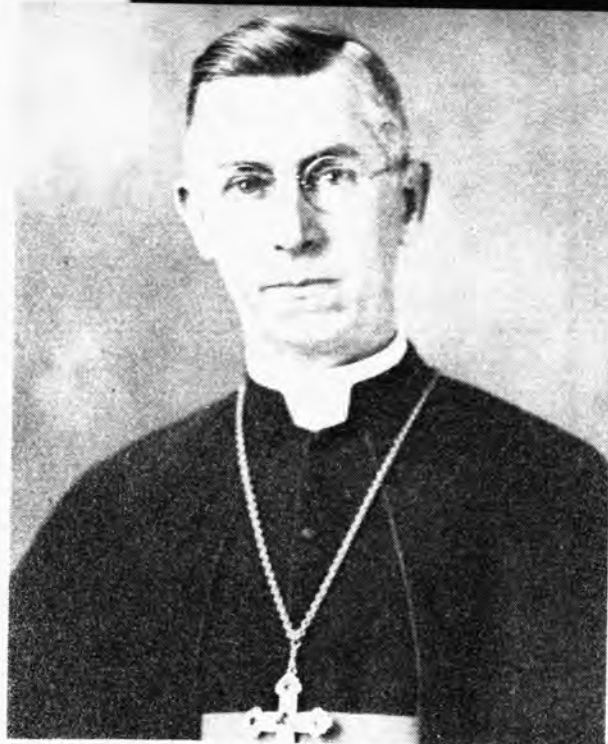
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Of course, a natural product of deep dedication to God is always accompanied by a proportionate dedicated zeal. The overall aim of the work of the Sisters of the Blessed Sacrament is the conversion of the American Negro and Indian. Being educators first they work for the spiritual, intellectual and cultural progress of their charges. Many an unlettered Catholic mother and father have sat misty-eyed at commencement exercises as they watched their sons and daughters grad-



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Hardly more than a year ago, Sister
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Mrs. Stella Nelson, sister of Miss LeBlanc, has also taught long at Broussard.



St. Joseph Church was built by the author in 1954.



Father Perry and Catholic lads at Broussard.



**Father Perry conducts a funeral at Broussard. In the Catholic town Church ceremonies and pro-
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**Joseph
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Joseph
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by THOMAS POTTS, S.V.D.

(A monthly report to our friends and alumni about our missions and missionaries from our headquarters at Bay Saint Louis, Mississippi and Arlington, California.)

CALIFORNIA

Arlington: At our Westcoast seminary, "Marygrove", the high school students were exempted from a few days of school to help harvest the lemon crop in our groves. The fruit is usually picked by the Spanish-American workmen hired by a picking company. However, after the company has claimed its share of the fruit we find that we can scarcely realize even a slight profit from the groves. This year we hesitatingly exempted the seminary's students from school work so that they could pick the lemons. They, of course, had no hesitations about the venture and quickly abandoned their books to hurry off to the groves. After the pale yellow lemons were crated and stacked to await the trucks that would haul them off to the buyer the students had to return to their books.

Word came to us at the MESSENGER office that Father William Oliver, S.V.D. has been appointed assistant prefect of discipline at "Marygrove" in relief of Father George Heffner, S.V.D. Father Heffner's health demands that his work be less strenuous than it has been as assistant prefect over the past two years.

Los Angeles: Father Peter DeBoer, S.V.D. reports that last year, 49 converts were gained. At present there are about 20 prospective converts in formal instruction classes. Father DeBoer's is assisted in this work by Father Bernard Keller, S.V.D.

Oakland: From St. Patrick's Parish in Oakland, Father Clement Meyer, S.V.D., pastor, reports that Father Bruno Drescher, S.V.D. will have from 12 to 15 converts ready for Baptism by Holy Week.

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Waco: Father Stanley Gootee, S.V.D., reported recently that he had baptized 5 adult Negroes and 12 youngsters by the close of 1959. At the time of his report 6 prospective converts were receiving instructions from him. Father also reminded us that the Catholic Church has hardly begun to touch the Negro community in Waco. There are only 5 dozen Catholic Negroes in a population of 20,000 Negroes. Father Gootee makes contacts with this large Negro

community through his excellent kindergarten and his Teen-Age Club. He also does much knocking on doors.

Giddings: Father Albin Trublowksi, S.V.D., reports that his work has been immeasurably helped now that the road has been paved to his outlying mission at Pin Oak. The church at Pin Oak, by the way, has a very long history. According to a document authorizing the erection of Stations of the Cross there, the church dates back to at least as early as 1832. Father Albin, then, enjoys the distinction of heading what is possibly the oldest establishment under care of our Southern Province. (Father William Jans, S.V.D., at Pointe-a-la-Hache, La. heads a parish which dates back to 1842.)

Luling: Father Vincent Waiches, S.V.D., sent us an assortment of good photos showing some of the children at our Luling mission.

MISSISSIPPI

Greenville: Father Robert O'Leary, S.V.D., reports that the children at his Sacred Heart School in this Mississippi delta town want to set the world on fire—so they can sell more fire extinguishers. Here is the angle. The Sisters Servants of the Holy Ghost who staff our teeming school at Greenville found that for every fire extinguisher the school sells to the citizens of Greenville it can keep an attractive percentage of the price. So the Sisters, who can see a good break when it offers, organized the school children to canvass the town. But just when the campaign got rolling the fire department and the mayor stepped in—to help it roll faster. They aided in arranging a mile long parade to kick off the Sacred Heart School Fire Extinguisher Selling Campaign. The mayor himself led the parade. To make a short story of a long parade, the school realized about \$700 from the campaign. But, in the face of the mission's debts and expenses, this amount is like the proverbial drop in the



Children of St. John Evangelist Mission, Luling, Tex.



Groups of altar boys at Divine Word Seminary



a long The Divine Word Mission Trail!!



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Brother James,
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Groups of altar boys at Divine Word Seminary





Bishop Joseph Bowers with the parents and the sister of our Father H. Posjena, S.V.D.



Divine Word Missionary Brother, Stillfried Wahl, S.V.D. at Holy Rosary, Lafayette, La.



Library building at Holy Rosary erected by students of the Brothers' craft courses.

bucket, so the Sisters and pupils would like to sell yet more fire extinguishers. Setting the world on fire would be a perfect excuse for more sales.

Bay Saint Louis: A wonderful work has been in progress at our Divine Word Seminary here, under the guidance of Frater Hartfield Myvett, S.V.D., of British Honduras. Aided by his fellow theologians, all students in our major seminary here, he has successfully conducted days of recollection for altar boys. The boys make the spiritual exercises at our seminary. With the approval of our Father Superior, Frater Myvett has outlined a full schedule for the altar boys on retreat. Instructive talks are delivered to them by our young deacons. The major seminarians take turns acting as guides and aides and are to be congratulated with Frater Myvett for their efficiency. Only one hitch accompanies these altar boys' days of recollection—we cannot easily get the boys to return home at the close of the exercises. They all want to stay with us.

—Our Missionary Brothers have adopted, with permission from our world headquarters in Rome, a change in their street dress. Until now they have worn an ordinary white dress shirt and black tie beneath their coat when outside our religious community. Henceforth, when outside the community they may wear beneath their coat the collar and rabat (vest) similar to that worn by the Christian Brothers at such times.

—Father Hubert Posjena, S.V.D., who is on the faculty of the Divine Word Seminary here, brightened when he received from his parents in Germany a photo picturing them with His Excellency, Bishop Joseph O. Bowers, S.V.D., our alumnus and Bishop of Accra, Ghana. Father visited his parents last year, his first visit to his home country since coming to the U.S. some years before the outbreak of World War II.

LOUISIANA

Lafayette: Brother Lambert Wissing, S.V.D., sent some photos and a quick note from Holy Rosary, our co-ed school at Lafayette, La., saying that the school year is normal. "Normal" at Holy Rosary means that one person is doing the work of two. How the Fathers, Brothers and Holy Family Sisters can stand the pace is beyond us, but they do, and we are proud of their accomplishments with the boys and girls of Lafayette and the surrounding towns.

ROME

At all times there are a number of American Divine Word Missionaries at our headquarters in Rome where selected students are sent annually to pursue higher studies. Never before, however, have there been so many who hail from our Southern Missions headquarters at Bay Saint Louis, Mississippi, home of the MESSENGER. Presently there are at our seminary in Rome five who went there from Bay Saint Louis. They are Very Rev. Robert E. Pung, S.V.D., who is a member of our society's general council (board of directors); Rev. Elmer Powell, S.V.D., who is a secretary; Rev. Jerome LeDoux, S.V.D., who is a student priest; Rev. Gerald Garry, S.V.D., also a student priest; and Edwin Cabey, S.V.D., student theologian.

Father Powell and Father Pung are former editors of this magazine. Father Powell writes interesting accounts of the Eternal City. He informs us that current topics of interest there are the Roman Synod for 1960 and the Ecumenical Council to be held in 1961. He recently visited the historic city of Florence. Through December and a part of January Father resided at our seminary in the Saarland, Germany. While there he bettered his already remarkable mastery of German and taught English to the German students (in his own inimitably warm way), and forever, to the students at our Saarland seminary, Father Elmer Powell will be "the most"!



Father Clement Mathis, S.V.D. at Meridian, Miss.



Brother James Doerfler, S.V.D. at Pine Bluff, Ark. (St. Raphael Mission).



Altar boys at Pine Bluff, Ark. (St. Peter Mission).



Bishop Joseph Bowers with the parents and the sister of our Father H. Posjena, S.V.D.



Divine Word Missionary Brother, Stillfried Wahl, S.V.D. at Holy Rosary, Lafayette, La.



Library building at Holy Rosary erected by students of the Brothers' craft courses.

bucket, so the Sisters and pupils would like to sell yet more fire extinguishers. Setting the world on fire would be a perfect excuse for more sales.

Bay Saint Louis: A wonderful work has been in progress at our Divine Word Seminary here, under the guidance of Frater Hartfield Myvett, S.V.D., of British Honduras. Aided by his fellow theologians, all students in our major seminary here, he has successfully conducted days of recollection for altar boys. The boys make the spiritual excises at our seminary. With the approval of our Father Superior, Frater Myvett has outlined a full schedule for the altar boys on retreat. Instructive talks are delivered to them by our young deacons. The major seminarians take turns acting as guides and aides and are to be congratulated with Frater Myvett for their efficiency. Only one hitch accompanies these altar boys' days of recollection—we cannot easily get the boys to return home at the close of the exercises. They all want to stay with us.

—Our Missionary Brothers have adopted, with permission from our world headquarters in Rome, a change in their street dress. Until now they have worn an ordinary white dress shirt and black tie beneath their coat when outside our religious community. Henceforth, when outside the community they may wear beneath their coat the collar and rabat (vest) similar to that worn by the Christian Brothers at such times.

—Father Hubert Posjena, S.V.D., who is on the faculty of the Divine Word Seminary here, brightened when he received from his parents in Germany a photo picturing them with His Excellency, Bishop Joseph O. Bowers, S.V.D., our alumnus and Bishop of Accra, Ghana. Father visited his parents last year, his first visit to his home country since coming to the U.S. some years before the outbreak of World War II.

LOUISIANA

Lafayette: Brother Lambert Wissing, S.V.D., sent some photos and a quick note from Holy Rosary, our co-ed school at Lafayette, La., saying that the school year is normal. "Normal" at Holy Rosary means that one person is doing the work of two. How the Fathers, Brothers and Holy Family Sisters can stand the pace is beyond us, but they do, and we are proud of their accomplishments with the boys and girls of Lafayette and the surrounding towns.

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Altar boys at Pine Bluff, Ark. (St. Peter Mission).

... into the Whole World

In accordance with our world wide missionary character, and not to limit the mission interest of our readers to the confines of the U.S., we Divine Word Missionaries present another in a series of portrayals of missions abroad.—*Editor*

GHANA WEST AFRICA

In the country of Ghana Divine Word Missionaries are at work, together with the local clergy, throughout the Diocese of Accra of which Bishop Joseph O. Bowers, S.V.D., is the head. Most recently our missionaries have agreed to work also at Yendi in the upper part of the country. In all of Ghana there are 50 Divine Word Missionary priests, a *dozen* Divine Word Missionary Brothers. Working with the local clergy and with about 50 nuns, they care for 59,995 Catholics in a total population of 1,311,464 within the boundaries of the Accra Diocese. According to the most recent figures available at this writing, there were 15,696 persons under instruction. The figures record 2,187 adults and 2,534 infants baptized within a 12 month period. In the 220 lower grade schools there were enrolled 26,173 pupils and in the 6 high schools, 514 students. Teachers in these schools numbered 897. Catechists in our missions of Ghana numbered 165. Vocations to the priesthood and to the religious life are slowly increasing.

Bishop Bowers ordains a Ghanaian priest in the Accra cathedral.



Bishop Joseph O. Bowers, S.V.D. of Accra Diocese and Father Andoh, Ghanaian priest.



The Bishop receives vows of Ghanaian nuns at Accra.



Bishop Bowers with Catholic scouts.

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Our missionary greets a village chief.



The Honorable Mr. Joseph Allasani and his wife at Mass. Mr. Allasani, a Catholic, was made Minister of Health in Ghana's National Assembly.



Sister Servant of the Holy Ghost with Ghanian children.

MASS INTENTIONS *Gratefully Received*

Repeatedly, we receive questions about Mass stipends. We are very grateful for your Mass stipends. They help us support our mission work. All your Mass stipends receive our prompt and careful attention.

Customary Offerings for Holy Masses

(Vary according to your Diocese regulations.) LOW MASS — one or two dollars. (Offering of two dollars sustains missionary for a day and may even allow something extra for his mission.) HIGH MASS — five dollars. (Since we receive but few requests for High Masses we can take care of them almost immediately.) TRIDUUM OF MASSES — five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES — fifty dollars. (Offering 30 Masses on consecutive days is a very heavy obligation, in that the priest, frequently due to other Mass obligations, must find some priest to keep the series of Gregorian Masses unbroken.)

Dear Fathers: I am sending the following Mass stipends to you:

Number
of Masses

Intention

Offering

HIGH MASS(ES)

\$

LOW MASS(ES)

TRIDUUMS

NOVENAS

GREGORIAN MASSES

My Name

Address

City

Zone

State

Send your intentions to:

**FATHER PROVINCIAL, DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI**

INTENTIONAL SECOND EXPOSURE

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GREGORIAN MASSES		

My Name

Address

City

Zone

State

Send your intentions to:



So They Said

by ARTHUR C. WINTERS, S.V.D.

Statements worthy of more attention.

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—Catholic Bishops of the U.S., 1959

"Our attention is directed to the subversive and evil forces that may undermine the moral strength of the nation. Chief among these currently are *racial injustice* (emphasis added), laxity in home life and discipline, preoccupation with the sensual, self-fishness and self-seeking in economic life, and the excessive desire for wealth and ease."—Catholic Bishops of the U.S., 1959

"Catholics are not promoting racial justice merely as an exercise in Church discipline; the unity of the human family and the fact of universal salvation are *not matters that can be set aside or distorted to suit the vagaries of some cultural mood.*" (emphasis added)—*Boston Pilot*, Sept. 5, 1959.

"No American can escape taking a stand on civil rights. Each of us must choose to deepen the anguish of the problem, by silence and passivity, if nothing more, or must take a forthright stand on principles that give some hope of eventual solution." — Father Theodore M. Hesburgh, C.S.C.

"Catholic schools across the country must integrate, must seek out and accept Negro children. Many of our cities are becoming increasingly non-white in population, while all-white, racially exclusive suburbs grow around. This is an intolerable situation which

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"All things therefore whatsoever you would that men should do to you, do you also to them. For this is the law and the prophets."—Our Lord Jesus Christ

ANOTHER NEGRO BISHOP



The Most Rev. Joseph Ntuyahaga, D.D., was consecrated Bishop of Usumbura, Ruanda-Urundi, Africa, on October 11, 1959.

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The Bishop's diocese has a Catholic population of 269,000. Serving under Bishop Ntuyahaga are 18 African secular priests and 42 European White Fathers.

SIX PRIESTS CELEBRATE

Golden Anniversary

This year six Divine Word Missionaries in the U.S. will celebrate their 50th year in the priesthood. Fathers Bruno Drescher, S.V.D.; John Zimmerman, S.V.D.; Frederick Gruhn, S.V.D.; Bruno Hagspiel, S.V.D.; Francis Markert, S.V.D.; and Francis Tetzlaff, S.V.D. All but the last named were ordained on February 6, 1910.

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Father Tetzlaff indeed belongs to the group of jubilarians, being ordained in

the same year with them, but he was not ordained on the same date with them. Due to the condition of his health at ordination time back in 1910, his ordination was postponed to September. This year, then, we too will observe his 50th anniversary in September.

Father Gruhn, now stationed in our Western Province (whose headquarters is at Techny, Illinois), served briefly in the Southern Missions far back in 1917. For about a year he was business manager of the *Colored Messenger*, forerunner of the present ST. AUGUSTINE'S CATHOLIC MESSENGER.

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Father Markert did not labor in the Southern Missions, yet he very faithfully aided our work through many years when he was business manager of our Divine Word Press at Techny, Illinois. The MESSENGER was formerly printed on his presses and he was always most solicitous that our magazine be printed promptly and neatly.

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Boys' and Girls' **CORNER**

Dear Boys and Girls,

Hello from the sunny South! This is February; it is called Catholic Press Month. It's the same thing if we consider it good-reading-month. Good reading can give us so many things, not counting ordinary plain fun. All of our young boys and girls should make the resolution to read part of some good book every day. It may be a story book, it may be a book of facts, or of science, or of travel, but, whatever it is, when we read it, it helps us to enjoy life, to understand other people and to understand ourselves.

Sometimes, I come across some copies of books that are bruised a little on the covers, or Catholic comic books. If you'd like to have me remember you when I get such copies, just send me your name. There are a few copies around now. The first ones that ask for them, may have a copy.

HOBBY CONTEST

The letters are coming in. And as I read all about these hobbies, I say to myself,—There really are some interesting people in this world. Read the following stories and see if you don't agree with me. Then sit down and write your own account of a Hobby, your own, or someone else's.

MY HOBBY

by Patricia Phillips
from Pueblo, Colo.

I have a very good hobby. I have been collecting statues and leaflets etc. for almost 2 years. I have over 100 statues in my collection and they are from all over the world. I have received gifts from very distinguished persons of whom I will tell you. One is from Princess Grace Kelly Rainier of Monaco, His Excellency Bishop Fulton J. Sheen, His Excellency the first Bishop of the Netherlands, Bishop Jansen. Father Patrick Peyton sent me a lovely statue of Our Lady of Fatima.

Archbishop Byrne of New Mexico sent me a beautiful altar. I have also have received a lovely plaque of the Miraculous Medal from the Archbishop of Manila. . .

We are not able to pay money for all the statues but myself and my family offer spiritual bouquets for anyone who sends us anything. The Father Prior of St. Procopius Abbey sent us 17 statues at one time and I mean we really had to pray a long time in thanksgiving for those. We correspond with the Monks of Gethsemane and they send us prayer leaflets and we send them to prisons and hospitals and almost any place . . . I think you will enjoy hearing about my hobbies.

MY HOBBY

by Bernadette Ranges
Silvis, Ill.

My favorite hobby is playing the piano and organ. I have worked with this hobby for two and a half years, dedicating my music to the greater glory of God. My first thought was to learn to play the Mass, and I sincerely believe that our dear Lord has worked miracles for me at this point, for I took a very large jump to the organ. I learned to play for Benediction which was indeed very honorable when that great moment came for a Christmas novena. I am now learning to play the Mass itself. For my practice I assign myself hymns and other pieces which I enjoy playing. I find no words to express my joy in being able to play two of the most beautiful string sounding instruments, and I am indeed deeply honored above all my honors to play for the greater glory of God. I thank dear Saint Cecelia, patroness of music, for interceding to our dear Lord for me. I am sure if all other music students do the same with childlike confidence she will never fail them in reaching their music goal. I am also very happy to say that my hobby is for the enjoyment of everyone and not only for myself.

MY TEACHER'S HOBBY

by Michelle Nigrelli
Quincy, Mass.

My Sister, whom I like a lot, has a very unusual hobby. And because we like her we have begun doing it, too. When Sister reads anything printed (not the newspaper) she lists any misprinted words. She also lists the name of the book and the page. It is surprising to see the mistakes one can find. We go running

to Sister everytime we find one. The other day a girl found one in the geography book. Sister found one in her missal. Even the best of books have them. Well, anyone can make a mistake, and right now we are very interested in them.

There they are! The winners for this month's HOBBY CONTEST. Patricia — with her statues; Bernadette — with her music on the organ and piano; Michelle — with her teacher's hobby of collecting printing errors. I think people are very interesting.

I will be waiting for the next hobby stories. Yours may be the winner. Send it in right away.

PEN PALS HURRAH!!

Here are three more names to add to the list of the fine youngsters who have had their names printed in this CORNER before. Don't forget,—a 4¢ stamp can open the way to a brand new friendship for you. I will send your name to the pen-Pal of your choice, and from then, you're off on a new acquaintanceship. Pick from these: Barbara Gallagher, 10, of St. Paul, Minn.; Claire Larkin, 11½, of Jamaica Plain, Mass.; and Bernadette Ambrose, 11 of Taylor, Michigan.

A. CORNE'S MAILBAG

HELLO to everyone who wrote. Due to the Christmas rush, my secretary and I have had an awful hard time keeping up with the incoming mail. If there is anybody that we have missed in the last month or two, we still have hopes of getting a letter or card to them. Let's hear from some of our fine youngsters!!

LANA DREYER (Power, Mont.)

"I wrote to you before and I feel I must write again. I am sending you some stamps. The Australian stamps are from my Grandmother and Aunt, who just moved to Australia from China. I hope you will pray for my relatives ("I sure shall."—A. Corne) because their living conditions are poor. My uncle that is in Laos had Beri-Beri and was very ill. I pray for the colored missions every night. May God bless you and all your works!"

SUSAN BROWN (Baltimore, Md.)

"This is the first time I have written

since we have been getting the MESSENGER. I have always enjoyed it, especially the BOYS' AND GIRLS' CORNER. I am in the fifth grade at St. Rita's School. My teacher's name is Miss Yienger. I am the president of our classroom Club . . . God bless you."

PAUL SMITH (Chicago, Ill.) "I am 11 years old, I go to a public school, but I go to Mass on Sundays and holy days, I go to St. Rose of Lima Church. I read the MESSENGER and like it very much, especially the BOYS' AND GIRLS' CORNER. Enclose is some stamps and 10¢ for the mission. God bless you."

SYLVIA DICHARA (Waterbury, Conn.) "I am writing again. I hope you remember me. My sister's name is Sr. Joseph of the Immaculate. I go to Our Lady of Mt. Carmel. Well, I would really appreciate it very much if you would send me some statues and pictures for a few of the kids in the class . . . I hope your missions are making out well."

ROBERTA MORIHLATKO (Johnstown, Penna.) "My name is Roberta Morihlatko and I would like for you to send me a pen-pal (girl) either from Arizona or Maine. My hobbies are many but writing is best . . . would you also send me some prayers to St. Jude, St. Joseph, Little Flower and Blessed Mother . . . God bless and help you in your work."

I also heard from the following boys and girls to whom I send a big HELLO: Carol Evans of Hawaii; Francis Lamberto and Susan Gibson of Pennsylvania; Susan Fagerstrom of Alabama; Marcia Turner, Eva Rodriguez, and Yolanda Moreno of Texas; Agapita Vigil of New Mexico; Douglas Dalton of Fort Benning, Ga.; Jean Marie Borgmeyer of Missouri; Cecelia Skvarenina of Michigan; Lenore Rupert of New York; and Cathryn Robinson of Iowa.

To all I say, may God bless and keep you. Don't forget to pray as much as possible for the missions. You can say a little prayer for me, too. Your good friend,

A. CORNE

Divine Word Seminary
of St. Augustine

Bay Saint Louis, Mississippi

Admitting Our Weaknesses

and the

Miseries of This Life



O LORD, I shall acknowledge against myself all my unrighteousness, and I shall confess to You all the instability of my heart. Often it is but a little thing that casts me down and makes me dull and slow to all good works. Sometimes I resolve to stand strongly, but, when a little temptation comes, it is a great anguish and grief to me. Sometimes from a very little thing a grievous temptation rises. And when I think that I am somewhat secure and that, as it seems, I have the upper hand, suddenly I feel myself all but overcome by a light temptation.

Behold, therefore, good Lord, behold my weakness and my frailty, best known to You above all others. Have mercy on me, Lord, and deliver me from the foul dregs of sin, so that my feet may never be fixed in them. But it often troubles me sorely, and in a way confounds me before You, that I am so unstable and so weak, so frail in resisting my passions. And though they do not always draw me to give consent, their cruel assaults are very grievous to me, so that it is wearisome to me to live in such a struggle. Yet, such a struggle is not all unprofitable to me, because by it I know my own infirmities better, for I see that such wicked imaginings rise in me much sooner than they depart. But would to God that You, most strong God of Israel, lover of all faithful souls, would deign to behold my sorrow and labor, and that You would assist me, Your poorest servant, in all that I have to do. Strengthen me, Lord, with heavenly strength, so that neither the old enemy, the devil, against whom I must fight endlessly while I live in this miserable life, nor my wretched flesh, not fully subject to the spirit, have power or domination over me.

But alas, what kind of life is this, where trouble and misery are not wanting, where every place is full of snares and mortal enemies? For one trouble or temptation that departs, another comes, and while the first conflict yet endures, many others suddenly rise, more than can be imagined. How, therefore, can this life be loved which experiences such bitterness and is subject to so many miseries? And how may it be called a life when it brings forth so many deaths and so many spiritual plagues? Yet it is delighted in by many persons. The world is often charged with being deceitful and vain, yet it is not easily forsaken, especially when the concupiscences of the flesh are allowed to rule. Some things stir a man to love the world, and some to despise it. The concupiscence of the flesh, the concupiscence of the eye, and the pride of the heart stir a man to love the world, but the pains and miseries that follow cause hatred of it and weariness with it.

But alas, for sorrow, a little pleasure overcomes the minds of those who are too much given to love the world, and drives out of their hearts all heavenly desires, to such an extent that many account it as a very joy of paradise to live under such sensual pleasures; that is because they have neither seen nor tasted the sweetness in God nor the inward gladness that comes from virtue. But they who perfectly despise the world and study to live under holy discipline are not ignorant of the heavenly sweetness promised to spiritual men, and they see also how deeply the world errs, and how grievously in so many ways it is deceived.

MISSION GIFT AGREEMENT

(ANNUITY)

A good investment. It assures good income for life. And by arrangement it helps to train young men to be missionary priests and Brothers. When I am gone all their Masses, prayers and good works will be a blessing for my soul.

Investigate the Mission Gift Agreement NOW!

A safe, sensible solution
on how to invest for your future and
yet help your Church now.



6 Benefits of the Mission Gift Agreement

**A SIMPLE, SAFE, SOUND SOLUTION
TO YOUR INVESTMENT PROBLEMS**

1. **A Safe Investment**
2. **A High Rate of Interest**
3. **A Practical Charity**
4. **A Missionary Work**
5. **A Happier Death**
6. **Eternal Remembrance**

FOR PARTICULARS MAIL TO:

Rev. Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi
Rev. dear Father:

I have \$.....at my disposal that I could put into
your Mission Gift Agreement. I am.....years of age. What rate of
interest would you pay me for this during the remaining years of my
life?

Name

Address

City..... Zone..... State.....

All Information Kept Confidential — Mail to Rev. Father Provincial, Divine Word
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Admitting Our Weaknesses *and the* Miseries of This Life



OLORD, I shall acknowledge against myself all my unrighteousness, and I shall confess to You all the instability of my heart. Often it is but a little thing that casts me down and makes me dull and slow to all good works. Sometimes I resolve to stand strongly, but, when a little temptation comes, it is a great anguish and grief to me. Sometimes from a very little thing a grievous temptation rises. And when I think that I am somewhat secure and that, as it seems, I have the upper hand, suddenly I feel myself all but overcome by a light temptation.

Behold, therefore, good Lord, behold my weakness and my frailty, best known to You above all others. Have mercy on me, Lord, and deliver me from the foul dregs of sin, so that my feet may never be fixed in them. But it often troubles me sorely, and in a way confounds me before You, that I am so unstable and so weak, so frail in resisting my passions. And though they do not always draw me to give consent, their cruel assaults are very grievous to me, so that it is wearisome to me to live in such a struggle. Yet, such a struggle is not all unprofitable to me, because by it I know my own infirmities better, for I see that such wicked imaginings rise in me much sooner than they depart. But would to God that You, most strong God of Israel, lover of all faithful souls, would deign to behold my sorrow and labor, and that You would assist me, Your poorest servant, in all that I have to do. Strengthen me, Lord, with heavenly strength, so that neither the old enemy, the devil, against whom I must fight endlessly while I live in this miserable life, nor my wretched flesh, not fully subject to the spirit, have power or domination over me.

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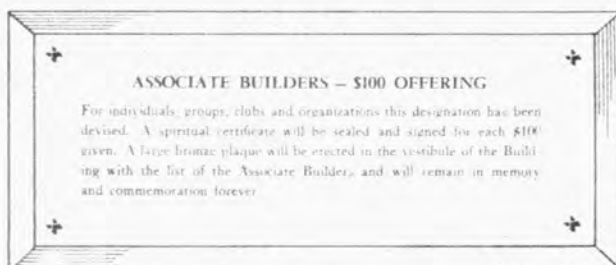


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Bay Saint Louis, Mississippi
home of the
MESSENGER badly needs a new
faculty building!**

Early picture of the building which now so badly
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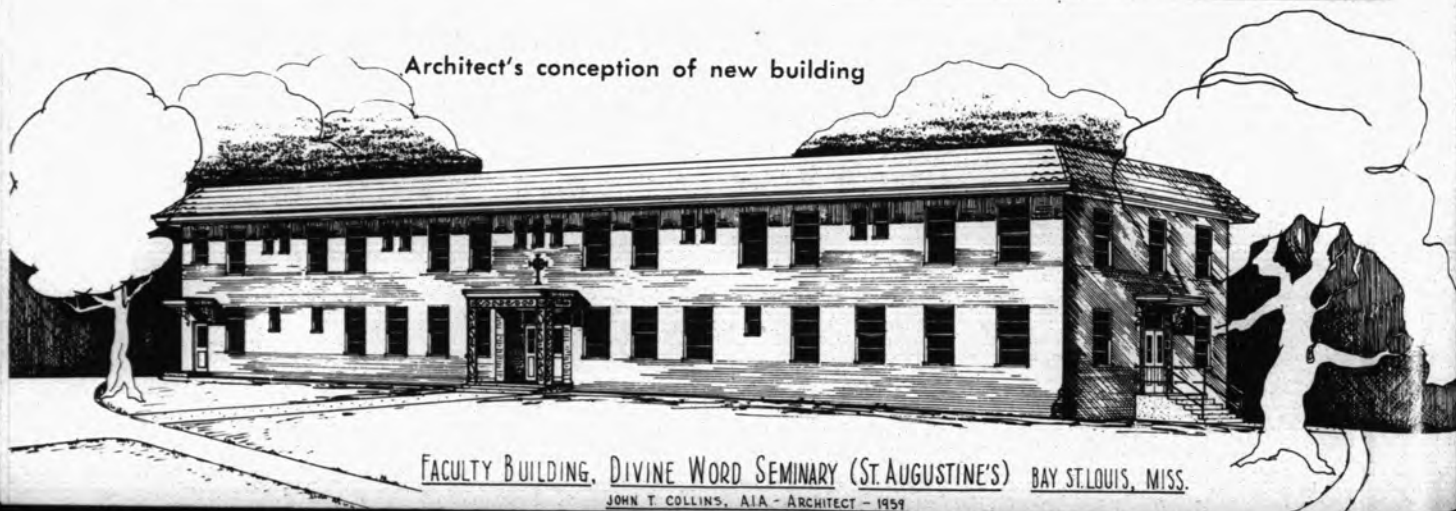
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A donation of \$100.00 for our needed building marks you as one of our special helpers named by us ASSOCIATE BUILDERS. We will make your friendship known on the ASSOCIATE BUILDERS PLAQUE which will be permanently and prominently placed in the new building.



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Rev. Father Provincial,
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Architect's conception of new building



FACULTY BUILDING, DIVINE WORD SEMINARY (ST. AUGUSTINE'S) BAY ST. LOUIS, MISS.

JOHN T. COLLINS, AIA - ARCHITECT - 1951

ST. AUGUSTINE'S CATHOLIC Messenger

Papal blessing for
young couple—p. 82

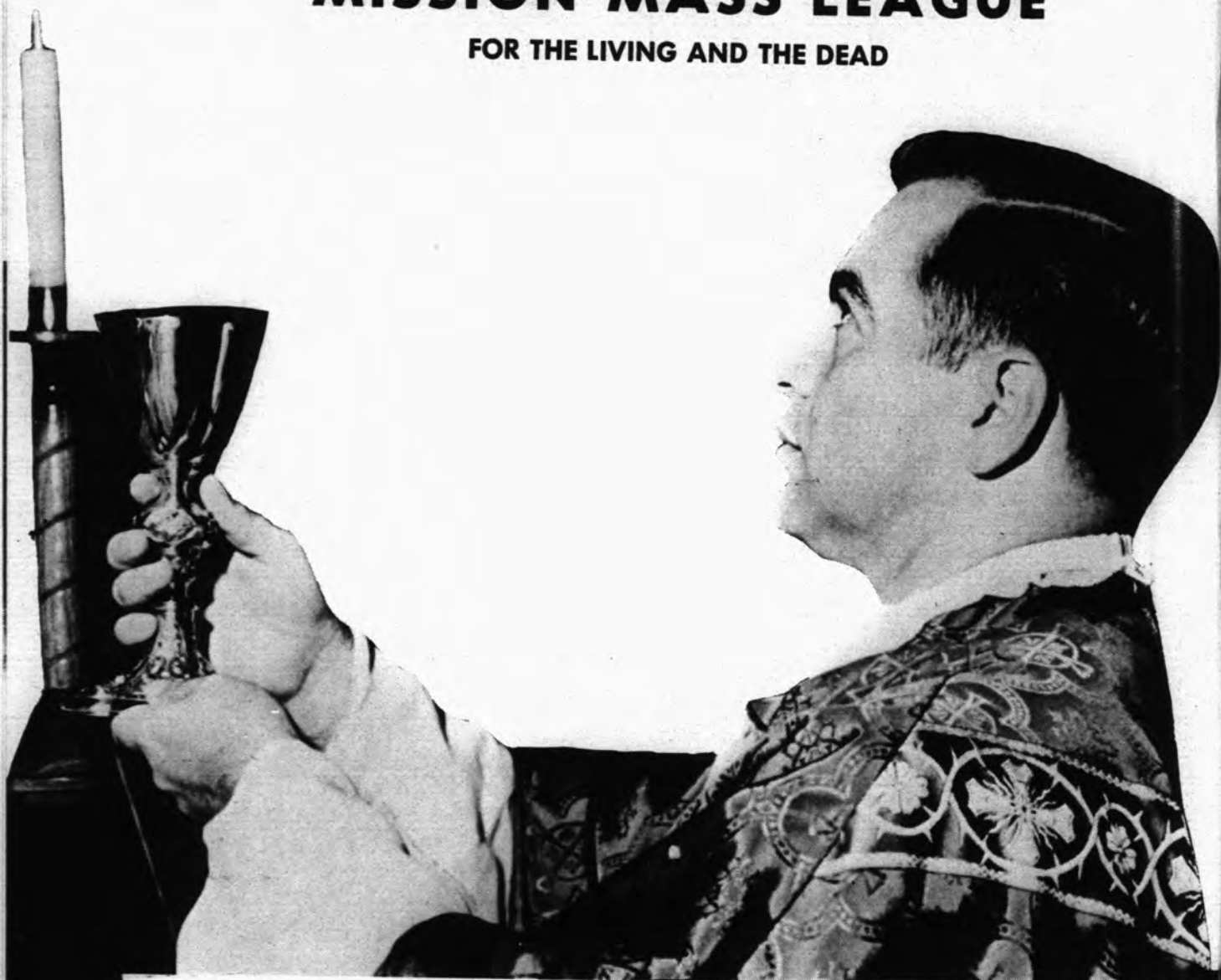


march, 1960

ETERNAL REST GRANT TO THEM, O LORD !

MISSION MASS LEAGUE

FOR THE LIVING AND THE DEAD



A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communions, prayers and good works of our missionary Brothers and aspirants.

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**Year Membership \$1.00; Perpetual Membership \$10.00;
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Dear Father Provincial: I Request _____ membership
for _____ Living _____ Deceased _____
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(Encircle correct word)

St. Augustine's Catholic

Messenger

BAY SAINT LOUIS, MISSISSIPPI

- the Magazine with a Message

Subscription Rate: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; other rates, see below.

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READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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The cover: Mr. and Mrs. John Zimmerman, Catholic newlyweds at Lake Charles, La.

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"That is not true, your honor", said the courageous young mother. "I have three sources of support."

"Three sources of support?" asked the incredulous magistrate.

"Yes. I have my two hands, my honor and my God. With these, though alone, I am optimistic about the future."

At the outset of this true account we described the brave mother as "an unfortunate woman". That description is entirely misfitting, for a person with the courage, the honor and the faith of that woman is most fortunate. She is the envy of so many of us, for she is able and willing to face up to misfortune, ill treatment, and providential crosses like a true follower of Christ. No complaints and whinings from her. Just a brave and optimistic eagerness to shoulder her cross.

As we already remarked, she is the envy of so many of us. We would scarcely act as nobly as she, for we have the unfortunate and pessimistic habit of unfailingly choosing the soft in preference to the hard.

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In the optimism of that noble saint there is an example unto all of us, but especially to us Divine Word Missionaries who labor in the Colored Missions. This work has its crosses. We do not refer only to the crosses occasioned by a lack of material resources, nor particularly to the crosses occasioned by repeatedly frustrated work, but also and especially do we refer to the crosses that come to us upon witnessing the colored people's difficult lot. But we do not intend to detail that sad affair. We daily hear too many glad tidings to let ourselves become obsessed with the sad. We have dedicated ourselves to an optimistic outlook. We have our supporters who daily grow more numerous. We have our honor, for we are doing our best. And if God will be with us, we need no more. Taking a lesson from St. Joseph, we are optimistic over the future.

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The Bible and The Negro Spirituals

(Second article in a series of five; series to conclude with reference notes.)

By REV. LAWRENCE M. FRIEDEL, S.V.D.

The Spirituals are Folk-Songs

Far from being offensive, the primitiveness and rusticity of the spirituals must be regarded as an asset, when we realize that the spirituals are folk-songs. A folk-song is a group product, that is, composed "by a group bent on the expression of feelings and not on sound effects." (4) Such a song is usually primitive and simple. Folk-songs stem from people who live near God's nature. Hence, Alain Locke says: "As we approach the peasant stocks of the Irish, Italian, German and Russian nations, we see they all have their wellsprings of folk music." (5) This explains why it is that the Negro slave has produced the folk-songs of America. "It has simply been the lot of the Negro in America to be the peasant class, and thus furnish the musical sub-soil of our national music." (6)

Since the spirituals are a group product rather than the accomplishment of a few individual poets and musicians we need not be amazed at the frequent recurrence of certain ideas or images which had caught the popular fancy. For example, the Negro slaves never tired of visualizing the chariot of Elias, the ever appealing picture of death. "Good news, de chariot's coming" and "Oh, roll de ole chariot along", likewise "Swing low, chariot, low in de Eas'", these are just a few samples of spirituals that have made the image of Elias' chariot familiar and common. Similarly, the river Jordan, which the people of Israel crossed in order to reach the Promised Land, is an ever-recurrent picture of our passage from this life to the other. "Oh, Jordan's river is deep and wide, but Jesus stan' on the hebbenly side; An' when we get on Canaan's shore,

We'll shout and sing forevver more". This stanza of the consoling song entitled "De Winter'll Soon Be Ober" gives us the ordinary meaning of Jordan as used in the spirituals. Rarely Jordan for the river described in the Apocalypse, that is, for the "river of the water of life, clear as crystal, coming forth from the throne of God and of the Lamb." (Apoc. 22,1) In this sense the name Jordan is employed in one of the oldest spirituals: "Roll, Jordan, roll! Roll, Jordan, roll! I want to go to heaven when I die, to hear old Jordan roll."

We get the impression that spirituals are folk-songs, i.e. the product of a group, also from the fact that entire lines or even whole stanzas have become part of different spirituals. In the third stanza of "Swing Low, Sweet Chariot" we hear these lines: "I'm sometimes up, I'm sometimes down, But still my soul feels heavenly bound." A counterpart of this is found in "Keep Me From Sinkin' Down" the second stanza of which is this: "Sometimes I'm up, sometimes I'm down, Sometimes I'm almost on the ground." The same and identical words form the first stanza of "Nobody Knows de Trouble I've Seen."



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THE SPIRITUALS ARE SONGS OF SORROW

The simplicity of the spirituals does not militate against their worth and beauty. It is a natural and inevitable characteristic, inasmuch as the spirituals are slave songs and folk-songs. Yet, the main charm does not lie in their simplicity; much credit for the singular charm of the spirituals must go to the feelings or emotions which they express. The lot of the Negro slaves was never enviable, often very hard. Hence, the note of sorrow is regarded as characteristic of the spirituals. They have been called songs of sorrow and "psalms of suffering". (7) Sorrow is unmistakable in such spirituals as these: "Sometimes I feel like a motherless child, a long way from home," "I'm rollin' thro' an unfriendly world," "Down on me, down on me, looks like ev'rybody in the whole round worl's down on me," "Where shall I go for to ease my troubled in mind (sic)," "O wretched man that I am, who will deliver po' me! I'm bowed down with a burden of woe, O who will deliver po' me!" "Mother, is Massa going to sell us to-morrow, yes, yes, yes, watch and pray," "My way's cloudy, Oh, send an angel down," "Nobody knows de trouble I've seen," "Farewell, farewell to my only child," "I'm troubled in mind," "I've been toilin' at de hill so long."

THE SPIRITUALS ARE RELIGIOUS SONGS

But fortunately this sorrow was not unrelieved. It was relieved by the faith and hope inspired by the Christian religion. The slaves who composed and sang spirituals were Christians. Their songs are religious songs. These songs deserve the name "spirituals" because their burden is the worshipping of God "in spirit and in truth" (John 4,23), and their effect is the uplifting, sustaining and spiritual beautifying of the souls of slaves. With the Psalmist the Negro race can say: "Thy laws are become my song in the place of my pilgrimage." (Ps. 118,54) Although the makers of the spirituals were not Catholics, but either Baptists, Methodists

or Presbyterians, there are very few spirituals that are objectionable to us Catholics; these few breathe the spirit of a Baptist revival, or they express tenets with which we cannot agree. The reason why Catholic Negro slaves did not compose spirituals is this: They lacked the occasion to use them at their religious services. The spirituals were made for church singing. They were liturgical songs for Baptists and Methodists, in whose religious services hymn-singing plays an important part. Another reason for the absence of Catholic spirituals is the fact that the Catholic slaves did not have their own priests, and therefore attended religious services together with their white masters, who certainly would have frowned on the introduction of slave hymns in their services.

To cull a few spirituals in order to show their religious character is something as superfluous as the proverbial carrying of owls to owl-infested Athens. Yet, we should fail to see to what extent their religion has been the truly bright side of the life of many Negro slaves unless we get a glimpse of the sustaining power of their religion. Religion to them was not a "wisdom of words" but "the power of God unto salvation" as St. Paul defined both the gospel and the doctrine of the cross (Rom. 1,16; I Cor. 1,18). Religion as heavensent power is suggested to me in the following spiritual: "O, a little talk wid Jesus, makes it right, all right; Little talk wid Jesus makes it right, all right, troubles of ev'ry kind, thank God, I'll always find, Dat a little talk wid Jesus makes it right." A similar message of power is conveyed by the spiritual "I'm Troubled in Mind." The three stanzas, minus the refrain, are these: "O Jesus, my Savior, on Thee I'll depend, When troubles are near me, you'll be my true friend. 2. When laden with trouble and burdened with grief, To Jesus in secret I'll go for relief. 3. In dark days of bondage to Jesus I prayed, To help me bear it and He gave His aid."

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be more needy than
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Catholic Bishops Make an Appeal

A very worthy cause. Please read this.

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The Catholic Bishops of the United States, for the 14th straight year, are appealing to more than 16,500 Catholic Churches in this land to help the poor, hungry and homeless people overseas in Latin America, Asia, the Far East, Africa, Spain, Portugal, Greece and Italy.

On Laetare Sunday, March 27, their appeal will be announced in all Catholic Churches. (In some dioceses a more appropriate Sunday may be chosen for the appeal.) The particular agency which manages the appeal for our Bishops is the *Catholic Relief Services-National Catholic Welfare Conference*, the largest voluntary overseas relief agency in history. Archbishop Karl J. Alter of Cincinnati is chairman of the Administrative Board of the *National Catholic Welfare Conference*. Monsignor Edward E. Swannstrom is executive director of the *Catholic Relief Services* which, since 1943, has shipped to needy people overseas food, clothing, medicines and other relief supplies totaling 5,310,999,101 pounds with a value of \$804,791,478.

This great work of Charity is one of which all Catholics can be proud.

The appeal which is being made this month asks you to contribute financial help to this great work. A special collection will be announced for your church. Even Catholic children are being asked to help. Each year Catholic children contribute about \$1,000,000 to *Catholic Relief Services*. Let the generosity of our children be a challenge to your own. *Give generously to the Catholic Bishops' Relief Fund Appeal this year.*



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Church, rectory and school in 1935.

25-Year History of a **LITTLE MISSION ACROSS THE TRACKS**

Immaculate Heart of Mary Parish, Lafayette, Louisiana
1935—February 10—1960

Across the extreme southern part of Louisiana, keeping just above the upper reaches of the Louisiana coastal marshes, U.S. Highway 90 stretches east to west. Straddling the highway at a site about halfway on its stretch across the state is the city of Lafayette. Until very recent years the city had been for decades an important maintenance station on the Southern Pacific Railroad which parallels U.S. 90 on its path across Louisiana and into Texas. In and around Lafayette and through the farming area of the surrounding parishes (counties) there have lived thousands of colored Catholics since ante bellum days. As early as 1911, the Divine Word Missionaries contemplated beginning a mission for the Colored in Lafayette (also in nearby Baton Rouge) under the leadership of Father Aloysius Heck, S.V.D. and at the invitation of the local priests. Father Heck's plans were not acted on, and the first mission for the Colored in Lafayette was begun by the Holy Ghost Fathers as the Divine Word Missionaries decided to concentrate on their Negro missions in Mississippi and Arkansas.

In May, 1929, however, the Divine Word Missionaries did enter Lafayette to conduct Holy Rosary School for girls, and finally, in 1934, they began Immaculate Heart of Mary, a little mission across the Southern Pacific tracks on the north side of Lafayette.

This latter foundation is unique among U. S. Negro missions in that it was proposed by the late Bishop Jules Jeanmard of Lafayette (†Feb. 23, 1957) to afford a place of work for Negro priests—the four Divine Word Missionaries ordained at Bay Saint Louis, Mississippi on May 23, 1934. They were Anthony Bourges, S.V.D.; Maurice Rousseve, S.V.D.; Vincent Smith, S.V.D. (†March 25, 1952); and Francis Wade, S.V.D. Bishop Jeanmard's decision to accept the four Negro religious into his diocese and the circumstances under which they subsequently had to work is a story in itself, many interesting details of which may never see print. (Cf. MESSENGER 1934-1957, especially the article, "A Tribute to Bishop Jeanmard" by Rev. M. Rousseve in issue of March, 1957.)

When the four priests arrived at Lafayette in the fall of 1934, they found that Rev. Herman Patzelt, S.V.D. (†Sept. 21, 1948), director of Holy Rosary School, had built a rectory and school for the mission and was soon to complete a California Mission-style church all at a cost of \$24,312.80. A sizable donation to cover the cost of the Church had come through Mother Katharine Drexel, foundress of the Blessed Sacrament Sisters, from Mr. and Mrs. Ovide de St. Aubin of New York City (\$9,200). Other donations came from the American Board of Ne-



The Babineaux place in October, 1941.



Dedication of St. John Vianney Chapel on July 5, 1942.

gro Missions (\$6,000), from the Divine Word Missionaries (\$1,030.97), and from the Knights of St. Peter Claver (\$470.50). The altar's cost (\$675) was donated by Mr. and Mrs. Phelan of Beaumont, Texas. Father Patzelt resided at Holy Rosary School while the four priests took up residence in the new rectory. He retained general supervision over the new mission, with Father Smith his chief assistant. On February 6, 1941, Father Patzelt was assigned to Saint Patrick's Church in Oakland, California.

Holy Mass was celebrated in the new church for the first time on the Fourth Sunday of Advent, December 23, 1934, on which date a simple blessing of the edifice was made. Father Patzelt delayed the solemn dedication until February 10, 1935, four days after his 25th anniversary in the priesthood. Although December 23, 1934 can certainly be considered the beginning of the mission, the MESSENGER, for

publication purpose, chooses February 10, 1935 as the beginning date.

On January 1, 1935 Father Patzelt drew up a statement of the church's building cost. A now almost unbelievably low figure (\$9,172) was stated. The church's seating capacity was reported in 1935 to be 475. This was a very high count. A number close to 250 would have been more exact.

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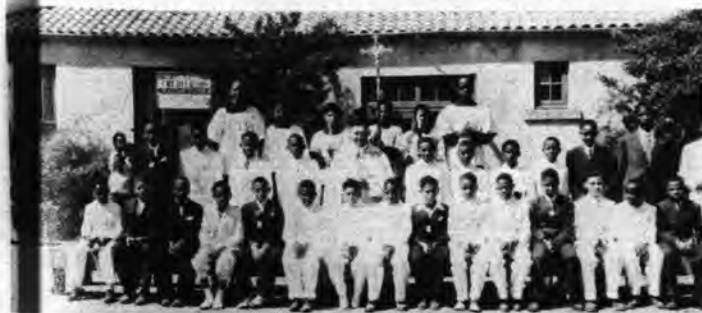
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First Holy Communion, 1948.



INTENTIONAL SECOND EXPOSURE



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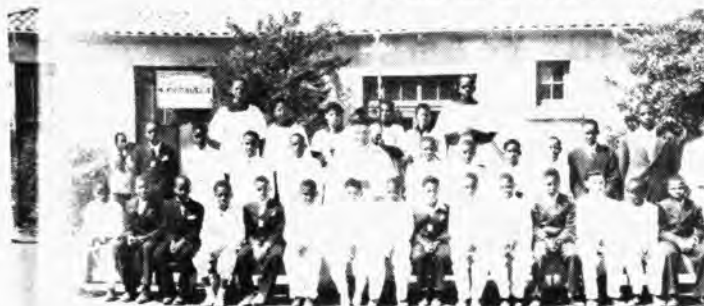
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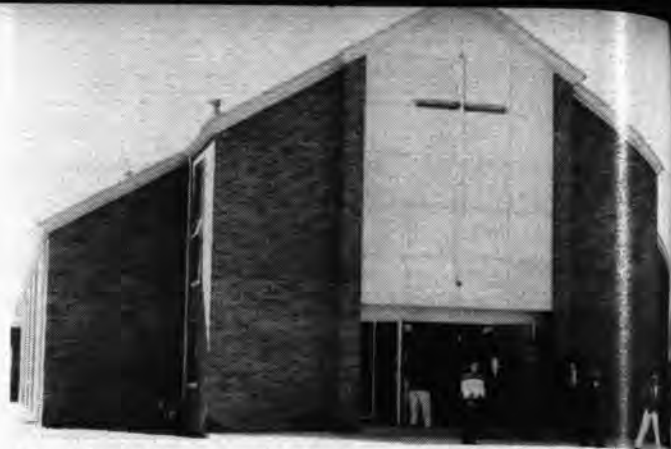
First Holy Communion, 1948.



adding a second story to the building. That year he and Father Winters were joined by Father H. Papayer, a Haitian Negro priest on temporary leave from his diocese. During his pastorship Father Martin handsomely set off the parish's spacious property with a long-needed sturdy wire fence which still stands.

In September, 1954 Father Martin changed stations with Father Francis Wade, S.V.D., founder of St. Joseph Mission at Maurice, Louisiana. It was now 17 years since Father Wade had left Lafayette for Duson. At his return to Immaculate Heart of Mary he found the church now 20 years old, badly in need of repairs and long since outgrown by the congregation which was numbered in excess of 3,500. The pastor saw that his parish needed a new church and within a year he began to drive relentlessly for it. Meanwhile he paid anxious attention to the school where a tightly packed enrollment demanded relief. In September, 1957 the enrollment came to 430. On December 8, 1957 Bishop Maurice Schexnayder, D.D. blessed the new church just as a new high of 4,000 parishioners was being listed on the census record. Bishop Jeanmard, who saw the beginnings of the mission, had died only ten months before the dedication of the new church. The attractive church is very spacious and seats about 750. Its cost was in the neighborhood of \$125,000.

Father Wade continued to give anxious care to the parish school. In September, 1958 the enrollment in the overburdened old school building was 412. A new building large enough to safely accommodate the parish children became his determination. Meanwhile, as the parish observes its 25th year, he is driving hard with the help of Fathers John Dauphine, S.V.D. and Joseph Guidry, S.V.D. to reduce the debt on the new church even while caring for more than 4,000 parishioners. Through all this work Father Wade has forced his health to hold up.



New church on day of dedication, Dec. 8, 1957.

If Father Patzelt's supervisory role from 1934 to February 6, 1941 is to be discounted as a pastorship in the usual sense, as it seems it can, then Immaculate Heart of Mary Parish has been served by only three pastors, all Negroes. Anthony Bourges, S.V.D. (1939-50); Leander Martin, S.V.D. (1950-54); and Francis Wade, S.V.D. (1954-). Priests who have served as assistants at the parish are the following:

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Max Williams, S.V.D. (1941-45)
Alexander Leedie, S.V.D. (1942-44)
Harold Perry, S.V.D. (1944-48)
Richard Winters, S.V.D. (1947-50)
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John LaBauve, S.V.D. (1952-55)
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Rev. Joseph Francis, S.V.D., assistant director at Holy Rosary since Sept., 1953, has given unselfishly of his time and energy to Immaculate Heart of Mary Church though he is not an appointed assistant.

In 25 years the little mission across the tracks, now claiming more than 4,000 members and several religious vocations, has grown into a giant parish at the hands of the above mentioned priests.



Your donation, of whatever size, is added to a Scholarship (Burse). The Scholarship pays for the training and support of a missionary.

We have opened Scholarships in honor of the saints pictured here. Give in honor of your favorite saint or devotion. If such is not pictured here, your donation will be applied privately to that which is your favorite.

—Divine Word Missionaries

Give in Honor of a Favorite Saint



St. Martin



Our Lady of Peace



Holy Ghost, the Sanctifier



St. Joseph

To Help Train a Missionary
Is to Help Save Souls.



St. Jude



Give Your Prayers Always;
Give Financial Support Monthly.

(cut on this line)



St. Therese,
Little Flower

Dear Father:

I wish to offer my prayers and support for the training of worthy young men for the missionary career. Please accept my donation of \$_____ in honor of _____ my favorite saint (devotion.)

My Name _____ Address _____

City _____ Zone _____ State _____

Send your donations to: REV. FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI

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The Careers of Three Veteran Missionaries

Three Divine Word Missionaries presently working in our Colored Missions observe their 25th year in the priesthood in 1960. The MESSENGER staff takes this opportunity to congratulate them in the name of all their co-workers and in the name of many of the readers. Their many assignments will remind the reader of the voyages of St. Paul.

REV. PETER de BOER, S.V.D. of Haarlem-mer-meer, Holland entered the Divine Word Seminary in his country in 1921. He pronounced his final or perpetual vows in 1934 and was ordained in 1935 on January 27. That same year he came to the Colored Missions of this country, arriving at our Bay Saint Louis, Mississippi headquarters in the fall. After three months he was sent to give assistance at Sacred Heart Mission in Greenville, Mississippi. He remained there only briefly and

side of town. By the next fall he had already begun building a church. He met with frustrating delay that winter due to the absence of building materials and completed Christ the King Church in late spring, 1947. At Christmas, 1948 he baptized 15 converts and in the fall, 1950 he broke ground for an elementary school. In 1956 he constructed the spacious Christ the King Convent. In the summer of 1957, after 12 years in Jackson, he was assigned to St. Leo Church in Los Angeles where he is at present.

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REV. JEROME HAINES, S.V.D. of Arcadia, Wisconsin was ordained at the Divine Word Seminary in Techny, Illinois on May 12, 1935. His first assignment sent him to our Bay Saint Louis seminary where he was assistant prefect (student monitor). In Septem-



was sent to Holy Ghost Mission in Jackson, Mississippi by January, 1940. Early in the spring of 1940 he went to Yazoo City, Mississippi, where he founded St. Francis Mission. In the fall of 1945 Father de Boer returned to Jackson, Mississippi where he was to found a new mission in the west



er, 1937 he was assigned the same position at the Divine Word Seminary in Epworth, Iowa. The Louisiana flood of 1940 found him assisting at our Pointe-a-la-Hache, Louisiana mission. In December, 1944 he went to Franklin, Louisiana to develop the newly proposed St. Jules Mission. He laid plans to reconstruct a frame church there and erected a small catechetical center at the Verdunville, Louisiana station in 1945. In the winter of 1946 Father fell ill, after beginning work on St. Jules Church at Franklin. He recuperated at a Lafayette, Louisiana hospital and returned to complete the church early in 1947. It was dedicated on May 21, 1947. Meanwhile he inaugurated St. Jules Recreation Park where, for the first time, Negro youth in Franklin enjoyed organized recreation. In the spring of 1952 Father again fell ill and recovered at a New Orleans hospital. He tried to resume his work but was soon forced, by a relapse, to confinement in bed at our Bay Saint Louis headquarters from early fall, 1952 to April, 1953. After April he improved rapidly and by September, 1953 was assigned to our mission at Jeanerette, Louisiana to assist his younger brother, Father Arthur Haines, S.V.D.

On September 24, 1959 Father Jerome Haines was assigned to develop our missions at Glencoe and Julien Hill, Louisiana, his present work.

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REV. WILLIAM JANS, S.V.D. of Zeeland, Holland was ordained on January 27, 1935. In the spring of 1947 he arrived at Bay Saint Louis to begin work in our Colored Missions. For several months he assisted at St. Peter's Mission in Pine Bluff, Arkansas then he was assigned to help at Holy Ghost Mission in Jackson, Mississippi. His work there was remarkably successful among the high school students. In September, 1950 he entered Chicago University to work towards the Master of Arts Degree in Education. By spring, 1951 he was



back at Holy Ghost High School. In September, 1951 Father Jans was made pastor of St. Peter's Mission in Pine Bluff. He built there a much needed gymnasium which was dedicated on December 27, 1955. By winter, 1958 Father had been assigned to our missions at Pointe-a-la-Hache, and at Davant in Louisiana on the lower reaches of the Mississippi River. He resided at Pointe-a-la-Hache in a rectory which was more than 30 years old and quite delapidated. By the following winter he began building a new rectory which was completed early in the spring of 1959. In the fall, 1959 he began a new brick school of 12 rooms at Davant. The school was dedicated on January 17, 1960.

BOYS! YOUNG MEN!

Join the
DIVINE WORD MISSIONARIES
PRIESTS and BROTHERS

- home and foreign missions
- boys accepted ready for high school;
already in high school;
already beyond high school.

Write: DIVINE WORD SEMINARY
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RECRUITS for Christ



Recruits for Christ leave their family at home to join the larger family of God's workers.



Recruits for Christ keep holy.



Making the Way of the Cross is a daily practice, not merely seasonal, for many recruits.



The bedside rosary in the seminary.

"Marygrove," Divine Word Seminary at Arlington, Calif. Its beauty is typical of most seminaries.



Grown old in Christ's service.



One activity of Christ's workers, dispensing the sacraments.



A father to all, a helper in many problems.

The Divine Word Missionary Brother, busy for the Church and close to God.



The Divine Word Missionary Brother, helper of the priest in many ways.



In this month of March the Divine Word Missionaries remind you, as customary, that the Church is waiting for you to begin recruiting workers for her cause.

If overnight the Church could gain 10,000 more priests, Brothers, and Sisters, She still would not have enough, so vast is her work! How can you RECRUIT FOR CHRIST?

1. FOSTER VOCATIONS . . . through good Catholic family life, in your own family.
2. ENCOURAGE VOCATIONS . . . through guidance, understanding and good example.
3. PRAY FOR VOCATIONS . . . every day! Three Hail Mary's would be quite effective.
4. ENROLL VOCATIONS . . . by having boys and young men enroll in our Future Priest Club or Future Brother Club. (We have no corresponding club for girls) They receive monthly encouragement through a publication.
5. SAVE VOCATIONS . . . by contributing to the support of poor seminarians.

Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi

Dear Father:

Please accept my contribution of \$_____ to help support a poor seminarian.

Name _____

Address _____

City _____ State _____

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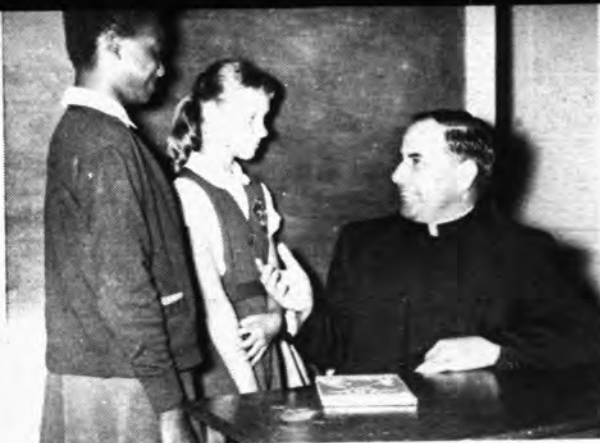


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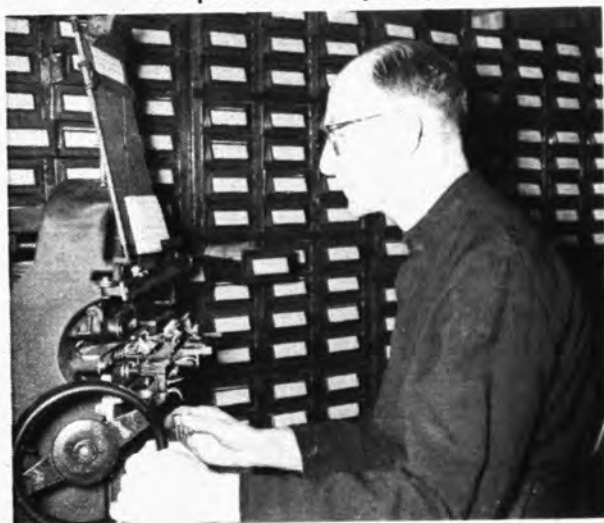


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Papal Blessing for Young Colored Couple

Through the office of the Apostolic Delegate to the United States there came recently a papal blessing for the young colored couple pictured on the cover. The blessing gladdened Mr. and Mrs. John Zimmerman on their wedding day last November 21 at Sacred Heart Church in Lake Charles, Louisiana.

The happy bride was the former Lenora Frances Chandler of Sacred Heart Parish in Lake Charles. The daughter of Mrs. Beatrice Brothers Chandler and the late Dr. A. J. Chandler, she was reared in a family whose Catholicism traces back through generations. She attended Little Flower School at Monroe, Louisiana, Sacred Heart School at Lake Charles, and received a B.S. degree from Xavier University of New Orleans.

Reflecting the lifelong Catholicity which is the possession of scores of thousands of Negroes in this country, the bride was a member of Our Lady's Sodality in high school and college. She holds membership in Alpha Kappa Mu and Alpha Kappa Alpha Sorority. She taught at Sacred Heart School and in Louisiana's Washington Parish School System. Presently she is working towards a B.A. degree at McNeese State College in Lake Charles.

The groom, John B. Zimmerman, is of St. Rita's Parish in New Orleans. He attended St. Joan of Arc Elementary School in New Orleans and was an acolyte at St. Joan of Arc Church. While attending Louisiana's Grambling College, where he received a B.S. degree, he was a member of the Newman Club. At present he is serving with the U.S. Army.

Sacred Heart Church is administered by the Holy Ghost Fathers. Rev. John E. Landy, C.S.Sp. is the pastor. The blessing was obtained through the intercession of Rev. Clement A. Roach, C.S.Sp. Its text appears in the photo on this page.




 APOSTOLIC DELEGATION
 UNITED STATES OF AMERICA

3329 Massachusetts Avenue
 Washington 8, D. C.

Nº 9546/59

November 21, 1959

Dear Mr. and Mrs. Zimmerman:

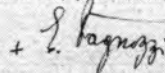
I am pleased to inform you on the joyous occasion of your Wedding, that the Holy Father, Pope John XXIII, has graciously deigned to bestow upon you his Apostolic Benediction, as a token of his paternal affection and a pledge of heavenly favors throughout your wedded life.

In his benevolence, the Vicar of Christ extends his Blessing to the members of your families, and to the relatives and friends who will join with you in celebrating this memorable day.

While conveying this Blessing of the Sovereign Pontiff to you, I wish to offer my personal congratulations and best wishes.

With renewed felicitations and sentiments of esteem, I remain

Sincerely yours in Christ,


 + J. Fagnazzi

Apostolic Delegate

POPE JOHN and the NEGRO PEOPLE

Bishop Joseph C. Bowers, S.V.D., J.C.L., D.D. was warmly greeted by Pope John in the fall, 1959. The Bishop, an alumnus of the Divine Word Seminary at Bay Saint Louis, Mississippi, is head of the Diocese at Accra, Ghana.



The Pope chatted with this missionary student who is studying for the priesthood in Rome. Cardinal Fumasoni-Biondi (left) is chancellor of the Pontifical University of the Propagation of the Faith in Rome and is a long time friend of the Divine Word Seminary, home of the MESSENGER.



Pope John compliments Vera Little, an American mezzo-soprano, after a concert held at the Vatican in his honor. The Memphis, Tennessee artist sang two cantatas by Johann Sebastian Bach during a program which was beamed to millions of TV viewers in Europe.

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With sincere wishes for the Blessing of the Sovereign Pontiff to you, I wish to offer my personal congratulations and best wishes.

With kindest regards and sentiments of esteem, I remain,

Very respectfully,
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and is a long time friend of the
Divine Word Seminary, home of
the MESSENGER.



Pope John compliments Vera Little,
an American mezzo-soprano, after
a concert held at the Vatican in
his honor. The Memphis, Tennessee
artist sang two cantatas by Johann
Sebastian Bach during a program
which was beamed to millions of
TV viewers in Europe.

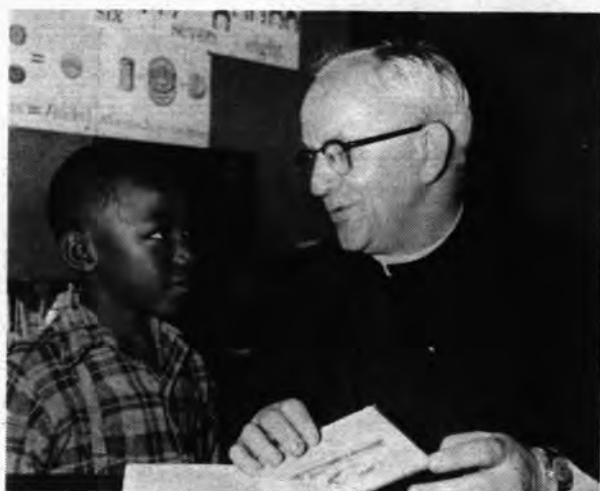


by THOMAS POTTS, S.V.D.

(A monthly report to our friends and alumni about our missions and missionaries from our headquarters at Bay Saint Louis, Mississippi and Arlington, California.)

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St. Augustine Church

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The school will have room for 200 pupils and will include temporary living quarters in the office for the pastor who plans to build a rectory at a future date. Father Nau alone administers this promising mission. The new building will replace a frame school edifice

St. Bartholomew Church



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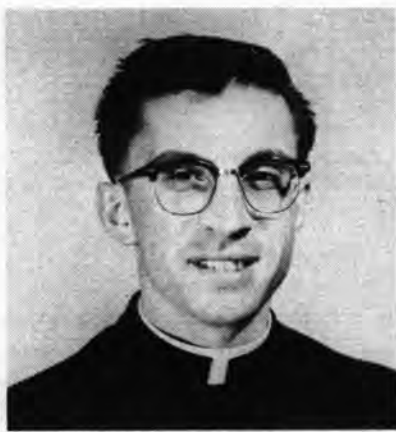
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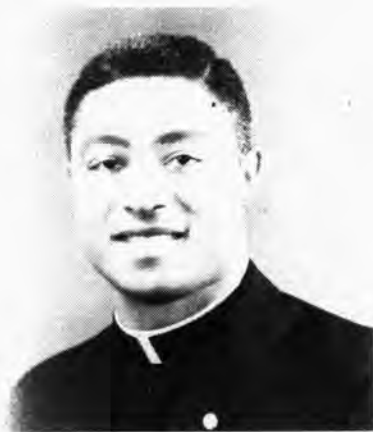
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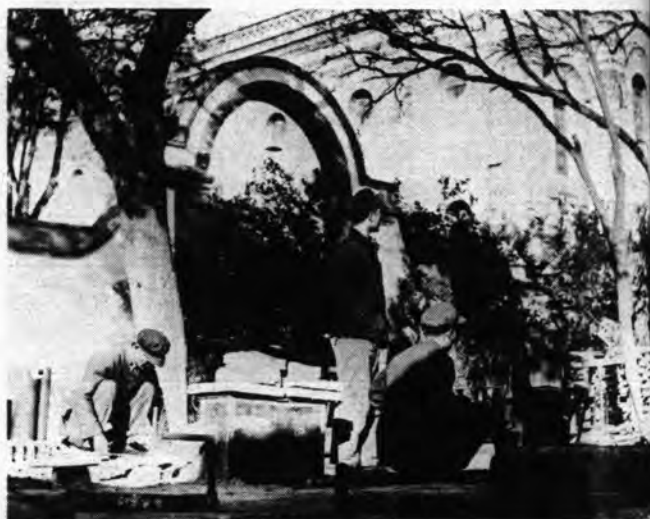
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Today all this mission work has come to an end. The Communists overran the country in the years after World War II and drove out all foreign missionaries. Even His Eminence Thomas Cardinal Tien, S.V.D., Chinese, had to leave. Only recently did he return to the Orient as Apostolic Administrator of the Archdiocese of Taipei in Formosa. As far as we have heard and dare let ourselves believe, the remnants of China's own clergy is furtively doing what it can to keep alive the Faith in our once thriving Chinese missions.



A Divine Word Missionary in China in "the good old days" before the Communists came down from the northwest.



This photo, released in 1958 by a U. S. news service, was described as showing Chinese Catholic priests forced to manual labor in the Communists' "backyard steel" drive.



Cardinal Tien at Hong Kong shortly before leaving China.

American missionaries leave. At right is Father Joseph Stier, S.V.D. who now works at Yazoo City, Miss. in our Colored Missions of the U. S.



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Choir at the Hong Kong Cathedral. Hong Kong, a British colony, is free from Communist rule.

Fishing Junks.



Hong Kong

Young China in the driver's seat. Where is China headed without Christ?



MASS INTENTIONS *Gratefully Received*

Repeatedly, we receive questions about Mass stipends. We are very grateful for your Mass stipends. They help us support our mission work. All your Mass stipends receive our prompt and careful attention.

Customary Offerings for Holy Masses

(Vary according to your Diocese regulations.) LOW MASS — one or two dollars. (Offering of two dollars sustains missionary for a day and may even allow something extra for his mission.) HIGH MASS — five dollars. (Since we receive but few requests for High Masses we can take care of them almost immediately.) TRIDUUM OF MASSES — five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES — fifty dollars. (Offering 30 Masses on consecutive days is a very heavy obligation, in that the priest, frequently due to other Mass obligations, must find some priest to keep the series of Gregorian Masses unbroken.)

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GREGORIAN MASSES

My Name

Address

City

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WATCH *and* PRAY



from the book, *Love of the Crucified*, by Clemens; Haas-Mullaney transl.

DEVOUT READING FOR LENT

Having arrived at the Garden of Gethsemane, Jesus said to His disciples: "Sit you here till I go yonder and pray." But when upon returning to them He found them asleep, He said mournfully to Peter: "Could you not watch one hour with me? Watch ye and pray that ye enter not into temptation..." This admonition of our divine Redeemer was not intended for the Apostles only, but also for all the faithful.

There are many Christians who do not look after their eternal salvation at all. When there is question of temporal interests they are very watchful, concerned about everything. They take care that they suffer no loss in their property or business. They watch most carefully over the condition of their health, so as not to contract any disease. They are very careful that they miss no pleasure, no mark of distinction, no advantage. Many read the daily newspapers and are quite versed in politics. They are very keen observers of their fellow-men, so that they have a perfect knowledge of all their doings and particularly of all their faults. They are strangers only with regard to matters concerning their own salvation. They are solicitous about everything but their eternal welfare. They pass their days in an indifferent manner, as if in a spiritual sleep, until death unexpectedly knocks at their door and summons them into eternity whether they are prepared or not. What a dangerous indifference and blindness.

Watchfulness and prayer must go hand in hand if we wish to overcome the danger of falling into sin in the many temptations that come upon us. "The spirit is willing," says our Lord, "but the flesh is weak."

The effects of prayer are most wonderful. Prayer wields a certain power over the heart of God. It triumphs over the powers of darkness; it obtains for us safety and protection in all temptations and dangers; it engenders in the heart the practice of all virtues, and paves the way to heaven. Let us listen to what St. Lawrence Justinian has to say on this matter. "Great, indeed," he says, "is the power of prayer, provided it be performed with ardent love, with lively faith, with a pure intention, and with humility, free from sin, and accompanied by good works. Such a prayer appeases God, rejoices the angels and saints, penetrates to heaven, and obtains the blessing asked for. It terrifies the demons, overcomes one's enemies, changes the hearts of men, generates devotion, fills him that prays with consolation, collects one's distracted thoughts, and leaves him that prays absorbed in sweet devotion. How powerful the persevering prayer of the just man is, no one can adequately tell."

All that you have until now meditated upon, Christian soul, should move you to enter into yourself and examine yourself. Be convinced that all the disorders of life, all grave transgressions, all disorders of conscience, proceed from the criminal neglect of that beautiful, sacred, and consoling duty of persevering prayer. He who despises this precious means of salvation, is already on the road to perdition. But he who perseveres in prayer, will persevere also in the love and grace of God, and will one day become partaker of eternal happiness.



So They Said

by ARTHUR C. WINTERS, S.V.D.

Statements worthy of more attention.

"One of the areas of greatest tension on the domestic scene is the area of race relations. The Church's teaching is clear, explicit, demanding. It is the simple and yet profound doctrine of the Mystical Body put into practical terminology and usage. It is the strong affirmative answer to Cain's question of old 'Am I my brother's keeper?' The students in most of our Catholic schools across the nation have had that answer spelled out for them, or with a little thinking can spell it out for themselves." — *Sister Claire Marie, O.S.F. in COMMUNITY*

"We proclaim that there is nothing so good and pleasant as for brothers to live together in unity—that we are brothers in and through Christ's cross and in the promises our Father has made to us through Him." — *Monsignor Daniel M. Cantwell in COMMUNITY*

"Democracy is a mockery if it is only by the majority and if (racial) discrimination is practiced against any members of the citizenry." — *The Boston Pilot*

"There are two kinds of progress: material and spiritual. True, we have made fantastic strides in material progress . . . What about spiritual progress? By spiritual progress I mean an increase in love and appreciation of our neighbor and Christ. For it is through this progress only that we will achieve the peace that was brought by the Christ-Child, the effect of a proper channelling of Charity and love." —

James M. Noto in CAMPANILE, St. Bernard, Ala.

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"More and more the weight of the whole Church rests on the shoulders of each Catholic. For the magnificent slogan of Pius XII 'all the faithful for all the infidels,' we might, without betraying his thought, substitute: 'all Catholics for all men.' The Mystical Body is growing conscious of itself, and the Communion of Saints is passing into fact." — *André Rétif in WORLD JUSTICE*

"Unless our sights are clearly set as to the true meaning of man as man, the true and comprehensive meaning of humanity, we are in danger of being swept aside by false and perverted concepts of human life and human dignity itself." — *Rev. John LaFarge, S.J. in INTERRACIAL REVIEW*

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"Thou shalt love thy neighbor as thyself." — *Our Lord Jesus Christ*

WATCH and PRAY



from the book, *Love of the Crucified*, by Clemens; Haas-Mullaney transl.

DEVOUT READING FOR LENT

Having arrived at the Garden of Gethsemane, Jesus said to His disciples: "Sit you here till I go yonder and pray." But when upon returning to them He found them asleep, He said mournfully to Peter: "Could you not watch one hour with me? Watch ye and pray that ye enter not into temptation..." This admonition of our divine Redeemer was not intended for the Apostles only, but also for all the faithful.

There are many Christians who do not look after their eternal salvation at all. When there is question of temporal interests they are very watchful, concerned about everything. They take care that they suffer no loss in their property or business. They watch most carefully over the condition of their health, so as not to contract any disease. They are very careful that they miss no pleasure, no mark of distinction, no advantage. Many read the daily newspapers and are quite versed in politics. They are very keen observers of their fellow-men, so that they have a perfect knowledge of all their doings and particularly of all their faults. They are strangers only with regard to matters concerning their own salvation. They are solicitous about everything but their eternal welfare. They pass their days in an indifferent manner, as if in a spiritual sleep, until death unexpectedly knocks at their door and summons them into eternity whether they are prepared or not. What a dangerous indifference and blindness.

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"Thou shalt love thy neighbor as thyself." — *Our Lord Jesus Christ*

Boys' and Girls' CORNER

Dear Boys and Girls,

The year is growing old. Here we are in the middle of March already. This is St. Joseph's month. He is the patron of the entire Catholic Church. He is also the patron of workers. In a special way he is the patron of all those boys or girls who bear his name in any form. So, my congratulations to all my readers named Joseph, Joe, Josephus, Josephine, Josepha, Josie, or Jo. You have a very special name and a very important patron. Devotion to, and imitation of, him can benefit you greatly by bringing you closer to Jesus Christ, his Foster Son.

St. Joseph is also patron of a happy death. Therefore, all Catholics can help themselves by praying: *St. Joseph, pray for us, now, and at the hour of our death.*

Here is a good cross section of the United States; boys and girls from all over our fair country.

THOMAS SMEDLEY (Nokesville, Va.) "Here are some cancelled stamps. I am in the third grade and enjoy reading very much. My brother Mark and sister Mary, go with me to school. God bless all you missionaries."

CAROL EVANS (Honolulu, Hawaii) "Thank you very much for the card. I appreciate it. I'm sorry this is such sloppy writing, but I'm not used to writing with a pen. I hope you had a very Merry Christmas and I hope you will have a Happy New Year . . . Your little friend."

JUDY SOUTHWELL (Almonti, Ontario, Canada) ". . . Enclose you will find a few stamps to help with the missions. I go to St. Mary's school . . . I'm in grade eight and I am 12 and my birthday is Jan. 23 so I am pretty close to thirteen."

VALERIE LAFOND (Halifax, N.S., Canada) "I am fifteen years old and I am in the tenth grade at St. Patrick's High School. It is a lovely school and I

am taught by four very nice nuns. I notice that almost every month, your letters come mostly from the States, but don't get the idea that we in Nova Scotia do not enjoy your magazine; we really do. God Bless you."

PAT MOSSUTO (Oak Forest, Ill.) "... I am sending seven stamps for the Colored Missions of the South . . . Thank you very much, Father."

MARGARET ANNE VIETTI (Pryor, Oklahoma) "... I am a Catholic. I am nine and a half Christmas day. I am enclosing a 4¢ stamp for a pen pal . . . I think we will get along very good together. In fact I know we will because I love everybody."

CARMEN PEDROSA (Rio Piedras, Puerto Rico) "Thank you very much for your wishes! I hope you had a very nice Christmas and that you'll have a very Happy New Year . . . Please, pray for me and my family. May God bless you."

SUSAN MOORE (Union City, Oklahoma) "I have been reading ST. AUGUSTINE'S CATHOLIC MESSENGER of nineteen fifty-nine and would like a penpal. I would like a girl nine years old . . . I'm nine years old. I'm in the fourth grade."

TERESA LOUISE MOORE (Union City, Okla.) "I have been reading in your ST. AUGUSTINE'S CATHOLIC MESSENGER of October 1958 . . . I love to write and receive letters from overseas. I am 10 years old. I go to St. Joseph's Church and School. I am in the fifth grade and I like it . . . Father if you find time to write I really would appreciate it if you would write to me. With all Christian Faith, I remain, Your Friend."

PEN-PALS HURRAH!

Since we printed the first list of Pen-Pals, we have added to it month by month. I have counted forty-four fine young people whose names have appeared here, and who have had the pleasure of meeting, through correspondence, young folks from other sections of this country. You can find these names if you go back to the April MESSENGER of last year, and each month thereafter. Here are some new names to add to the growing list: Pat Mossuto, 13, and Nancy Mossuto, 8, of Oak Forest, Ill.; Lydia Sirois, 14, West Granby, Conn.; Nicholas Soehlen, 10, Beach City, Ohio.

If you want one of these for a Pen-
pal, send me a stamp, pick out a name,
and I will send your name to the one
you have chosen. Don't forget the 4¢
stamp.

WHO HAS A HOBBY?

The Hobby Contest is introducing
us to some very interesting people.
And the accounts of our young people
and their various hobbies are fine read-
ing. See if you don't agree with me.

MY FAVORITE HOBBY

by Edith Edgar, Detroit, Mich.

My Favorite hobby is collecting
holy pictures of Our Lord, our
Blessed Mother, and of the saints.
It is an interesting as well as an en-
joyable one. I sometimes trade them
with my friends. I put some of them
in my prayer book. So far, I have
only 25 holy pictures, but I hope to
get more in the near future. I think
my hobby is an interesting one. Don't
you?

I certainly do, Edith. And I hope
your collection of holy cards grows and
grows and continues to give you great
pleasure. Now here is Sylvia.

MY HOBBY

by Sylvia Kurz, Chicago, Ill.

My hobby is drawing horses. It
may seem strange that I've never
sat astride one but that doesn't
mean I can't enjoy them. One of my
favorite ways is to draw them. I've
drawn many kinds. Some are Arabs,
Racers, Cow Ponies, etc. I keep these
in an Album. Also, I enjoy to read
about them. I've spent many happy
hours reading exciting horse stories.
I recall one being called "The Black
Stallion." But that's still not all. I
have 4 scale model horses. One is
black, while another is white, one a
pinto, and a brown mare. I spend
many happy hours making all kind
of tack for them. When I grow up I
want to be a horse artist.

Well, all I can say is that this makes
a lot of good horse sense. Let us all
hope that Sylvia realizes her ambition.
Now, we'll see what John has to say.

MY HOBBY

by John Johnson, Quincy, Mass.

My hobby may not be very excit-
ing but it is an interesting one. I
have started to collect old American

coins. Among my collection are In-
dian coins which date back to 1800.
My uncle started this collection when
he was very young. He saved the
old coins which he received from
his customers in payment for their
weekly newspaper. Now it is up to
me to carry on. One of my coins is
more than one hundred years old.
Whenever I have money to spend as
I like, I add a few new coins to the
ones I already have. This is very
slow business because the coins are
expensive to buy. In a way, this is
good, because the slower my collec-
tion grows, the worst I want more—
so it keeps up my interest.

So, there's our three prize-winning
hobbies for this month: holy card col-
lecting, drawing horse pictures, and old
coin collecting. Honorable mention for
this month goes to Danny Lockhart of
Monterey Park, Calif., and Mary
Anne Hamilton of Lubbock, Tex.

Now, I'll be waiting for more hobby
stories to continue our interesting con-
test for next month. People have some
instructive hobbies and if you think so,
too, write and tell me all about them,
your own, or some one else's.

Here's a little thought for you this
month.

St. Joseph, when first dawns the day,
Teach me how to live, I pray;
And when my night hovers nigh,
Teach, please, teach me how to die.

I thank all who wrote, all who sent
stamps and mission contributions, all
who prayed for the missionaries and
their people. May God bless and keep
all of you. Your friend,

A. CORNE

Divine Word Seminary
of St. Augustine

Bay Saint Louis, Mississippi

SAVE CANCELLED STAMPS!

Students in Divine Word Seminary can make
cancelled stamps help the missions.

When you shall have saved enough stamps
to fill a small box, mail to:

PETER CLAVER MISSION CLUB
DIVINE WORD SEMINARY
BAY SAINT LOUIS, MISSISSIPPI

HOW TO CORRUPT A CHILD'S BEHAVIOR:

12 Easy Rules

Courtesy of the Houston, Texas Police Department

1. Begin at infancy to give a child everything he wants. In this way he will grow up to believe the world owes him a living.
2. When he picks up bad words, laugh at him. This will make him think he's cute.
3. Never give him any spiritual training. Wait until he can decide for himself, after it is too late.
4. Avoid telling him anything is "wrong". This will avoid a guilt complex and will condition him to believe later, when arrested for stealing a car, that society is picking on him.
5. Pick up everything he leaves lying around. Do everything for him so he can learn to throw responsibility on others.
6. Let him read and look at any printed matter that comes along. Be careful that his silverware and glassware are sterilized, but let his mind feast on garbage.
7. Quarrel frequently in his presence. In this way he will not be too shocked when the home breaks up later.
8. Give him all the spending money he wants. Never let him have to earn his own. Why should he have things as tough as you did?
9. Satisfy his every craving for food, drink and comfort. This way he will believe that he can later have anything his appetites may crave.
10. Take his part against neighbors, teachers and policemen. They are all prejudiced against your child.
11. When he gets into real trouble, apologize for yourself by saying: "I never could do anything with him."
12. Prepare for a life of grief. You will be likely to have it.



An Invitation to attend . . .

DIVINE WORD MISSION DAY

Divine Word Seminary
Bay Saint Louis, Mississippi

March 6, 1960

10:00 A.M. to 4:00 P.M.

Mission Exhibits, Mission Movies,
Tours, etc.

Mission Day opens with Solemn High
Mass and closes with Solemn Benediction.

YOU ARE INVITED!

(Refreshments will be sold.)

MISSION GIFT AGREEMENT

(ANNUITY)

A good investment. It assures good income for life. And by arrangement it helps to train young men to be missionary priests and Brothers. When I am gone all their Masses, prayers and good works will be a blessing for my soul.

Investigate the Mission Gift Agreement NOW!

A safe, sensible solution
on how to invest for your future and
yet help your Church now.



6 Benefits of the Mission Gift Agreement

**A SIMPLE, SAFE, SOUND SOLUTION
TO YOUR INVESTMENT PROBLEMS**

1. A Safe Investment
2. A High Rate of Interest
3. A Practical Charity
4. A Missionary Work
5. A Happier Death
6. Eternal Remembrance

FOR PARTICULARS MAIL TO:

Rev. Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi
Rev. dear Father:

I have \$_____ at my disposal that I could put into
your Mission Gift Agreement. I am _____ years of age. What rate of
interest would you pay me for this during the remaining years of my
life?

Name _____

Address _____

City _____ Zone _____ State _____

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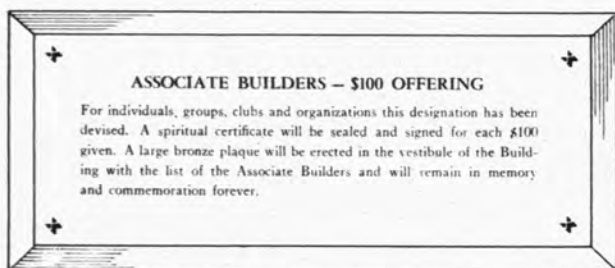


Early picture of the building which now so badly needs replacing.

**The Divine Word Seminary
(St. Augustine)
Bay Saint Louis, Mississippi
home of the
MESSENGER badly needs a new
faculty building!**

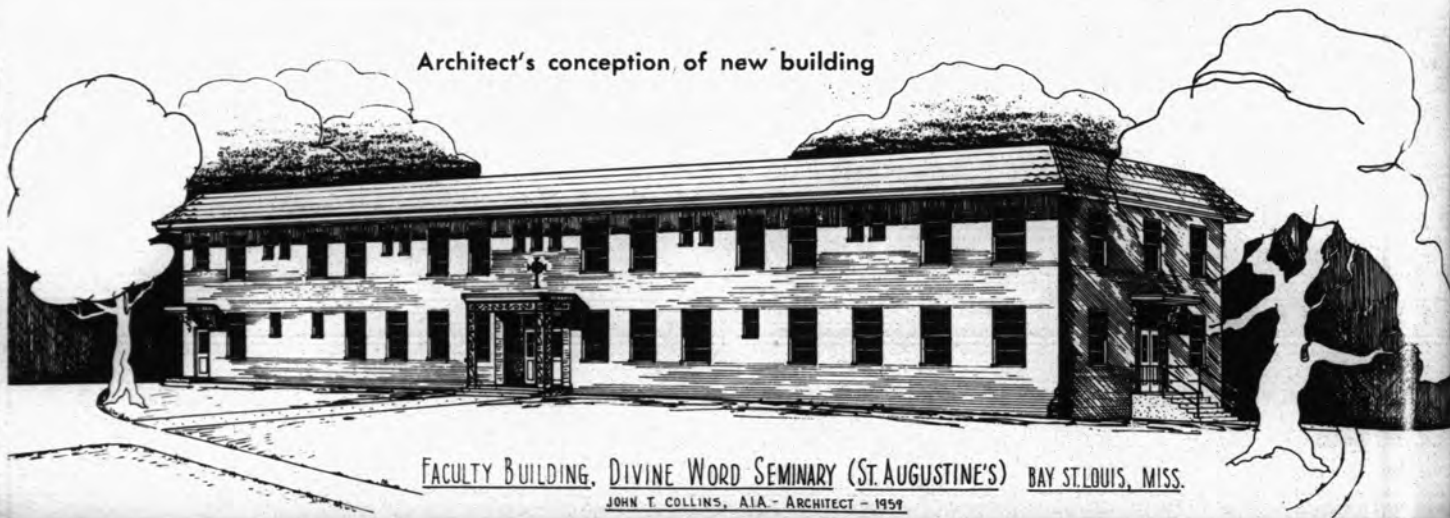
YOU CAN HELP . . .

- 1.) with every dollar you send, for unless you send it we cannot use it to build with.
- 2.) by becoming an ASSOCIATE BUILDER
A donation of \$100.00 for our needed building marks you as one of our special helpers named by us ASSOCIATE BUILDERS. We will make your friendship known on the ASSOCIATE BUILDERS PLAQUE which will be permanently and prominently placed in the new building.



**Send your donations to:
Rev. Father Provincial,
Divine Word Missionaries,
Bay Saint Louis, Mississippi**

Architect's conception of new building

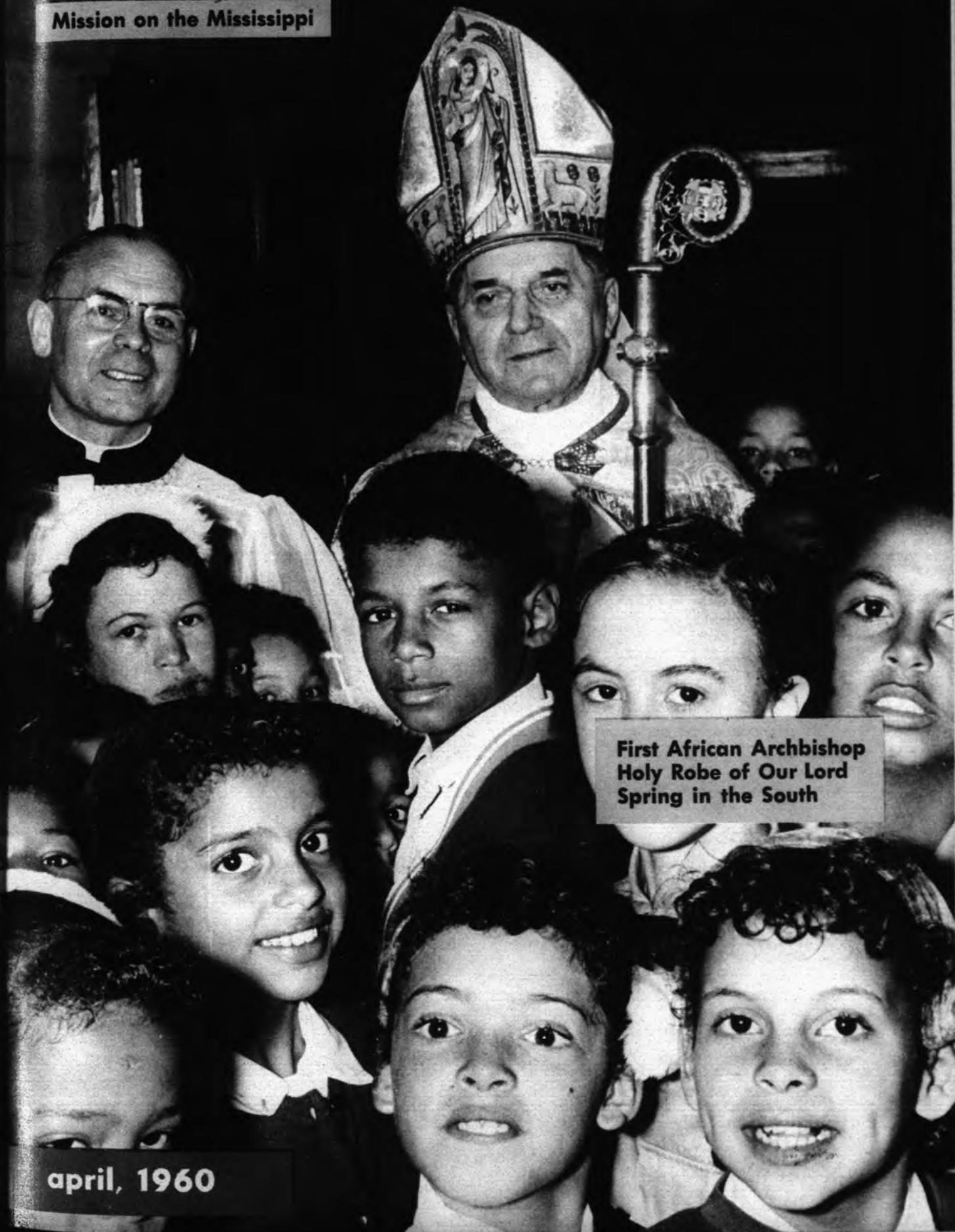


FACULTY BUILDING, DIVINE WORD SEMINARY (ST. AUGUSTINE'S) BAY ST. LOUIS, MISS.

JOHN T. COLLINS, AIA - ARCHITECT - 1959

ST. AUGUSTINE'S CATHOLIC **Messenger**

Mission on the Mississippi



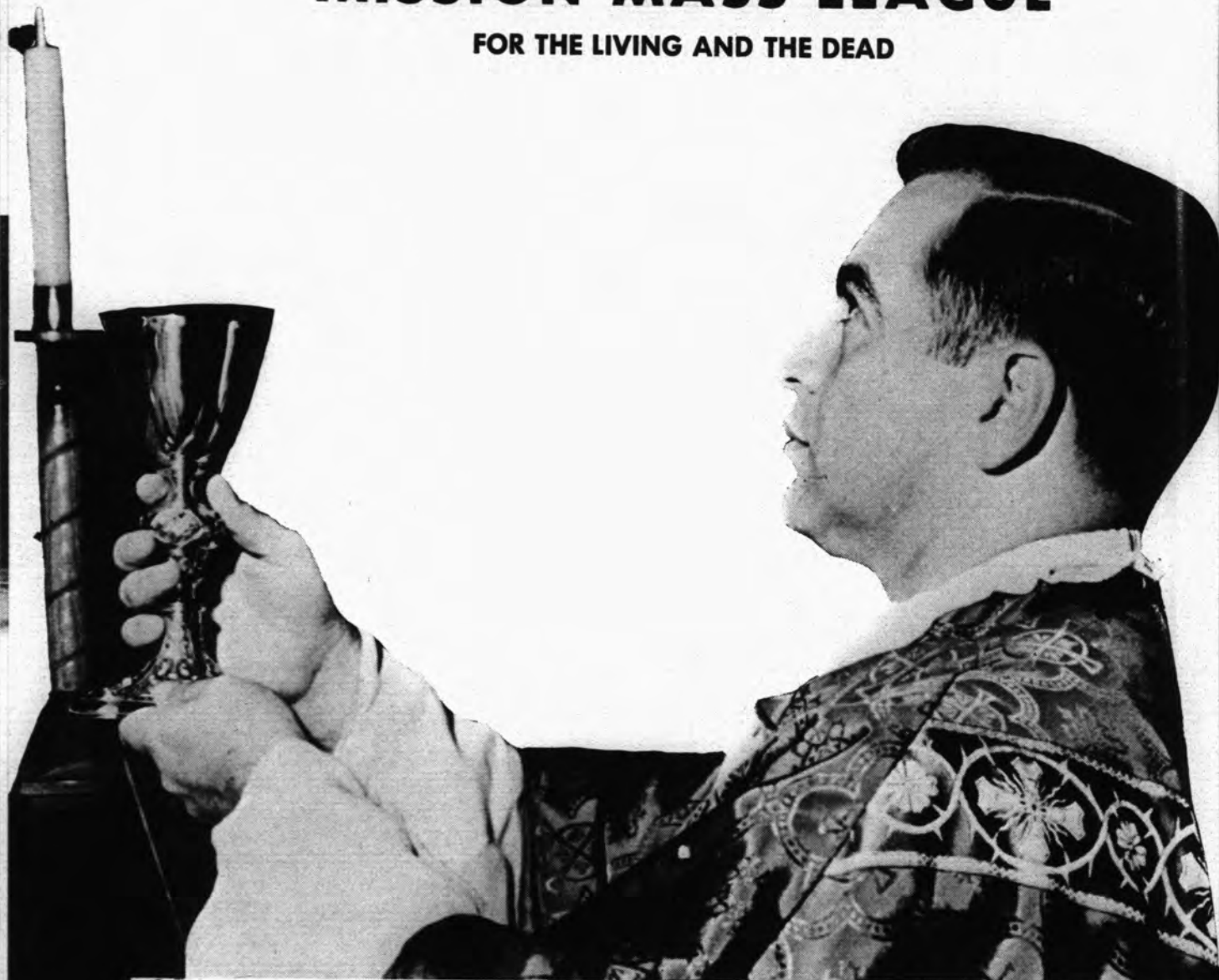
**First African Archbishop
Holy Robe of Our Lord
Spring in the South**

april, 1960

ETERNAL REST GRANT TO THEM, O LORD!

MISSION MASS LEAGUE

FOR THE LIVING AND THE DEAD



A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communion, prayers and good works of our missionary Brothers and aspirants.

Write to: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

Three Popes have approved our
Mission Mass League.

Colorful certificate sent with each
Perpetual Membership

**Year Membership \$1.00; Perpetual Membership \$10.00;
Perpetual Family Membership \$25.00**

Dear Father Provincial: I Request _____ membership

for _____ Living _____ Deceased _____

(Encircle correct word)

at Address _____

City _____ Zone _____ State _____

St. Augustine's Catholic

Messenger

BAY SAINT LOUIS, MISSISSIPPI

the Magazine with a Message

Subscription Rate: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; other rates, see below.

THE ST. AUGUSTINE'S CATHOLIC MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U.S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this much neglected apostolate.

THE DIVINE WORD MISSIONARIES are an international missionary order of over 5,000 members, including Bishops, Priests and Brothers. In 1905 the order began working among the Colored people of the southern United States. Today the order conducts more than 40 parishes and missions in that region. Also the order early gained a reputation for training Colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

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Rev. Hubert Singleton, S.V.D., Editor; Rev. Anthony May, S.V.D., Managing Editor;
Rev. Arthur Winters, S.V.D.; Rev. Carlos Lewis, S.V.D.; Frater Thomas Potts, S.V.D., Contributing Editors;
Frater Wilbert White, S.V.D., Photographer

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ST. AUGUSTINE'S CATHOLIC MESSENGER—Published monthly except July, August and December. Entered at Post Office, Bay Saint Louis, Miss., as Second-Class Matter under Act of March 3, 1879, additional entry, Lowell, Mass. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (Legal Title) Society of the Divine Word, Southern Province of St. Augustine, Bay Saint Louis, Miss. Rates: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; 4 yrs.—\$7; 5 yrs.—\$8.

Printed by Sullivan Brothers, Lowell, Mass.



The cover: Archbishop Joseph Francis Rummel of New Orleans with the pastor and children of Bl. Martin de Porres Mission at Davant, Louisiana.

INTENTIONAL SECOND EXPOSURE

ETERNAL REST GRANT TO THEM, O LORD!

MISSION MASS LEAGUE

FOR THE LIVING AND THE DEAD



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THE **ST. AUGUSTINE'S CATHOLIC MESSENGER** is published by the Divine Word Missionaries at the headquarters of their southern U.S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this much neglected apostolate.

THE **DIVINE WORD MISSIONARIES** are an international missionary order of over 5,000 members, including Bishops, Priests and Brothers. In 1905 the order began working among the Colored people of the southern United States. Today the order conducts more than 40 parishes and missions in that region. Also the order early gained a reputation for training Colored Priests and Brothers at its Bay Saint Louis seminary. Today candidates of any race may train there.

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Rev. Hubert Singleton, S.V.D., Editor; Rev. Anthony May, S.V.D., Managing Editor;
Rev. Arthur Winters, S.V.D.; Rev. Carlos Lewis, S.V.D.; Frater Thomas Potts, S.V.D., Contributing Editors;
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AUGUSTINE'S CATHOLIC MESSENGER—Published monthly except July, August and December. Entered at Post Office, Bay Saint Louis, Miss., as Second-Class Matter under Act of March 3, 1879, additional entry, Lowell, Mass. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized July 19, 1918. (Legal Title) Society of the Divine Word, Southern Province of St. Augustine, Bay Saint Louis, Miss. Rates: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; 4 yrs.—\$7; 5 yrs.—\$8.

Printed by Sullivan Brothers, Lowell, Mass.



The cover: Archbishop Joseph Francis Rummel of New Orleans with the pastor and children of Bl. Martin de Porres Mission at Davant, Louisiana.

First African Archbishop

Carlos A. Lewis, S.V.D.

In January, 1960, Pope John XXIII promoted an African Bishop, the Most Rev. Bernard Gantin, D.D., to the Archbishopric of Cotonou, Dahomey, West Africa. From February, 1957 until his promotion, the prelate served as Auxiliary to the Most Rev. Louis Parisot, S.M.A., 75, who recently resigned as Archbishop of Cotonou.

The nomination of this African Archbishop is of tremendous importance in the mission history of Africa and the MESSENGER recognizes in it the Catholic Church's deep interest in the Negro people. The nomination seems to be the first recorded instance of an African Negro priest's being promoted to the rank of Archbishop. In fact, up to now, the sole certainly known instance of the promotion of a Negro priest to the rank of Archbishop is that of Silverio Gomes Pimenta, who died as Archbishop of Mariana, Brazil, in 1922.

Bernard Gantin was born at Toffo, a village in Dahomey, on May 8, 1922, the year of Archbishop Pimenta's death. He entered the minor seminary at Ouidah, Dahomey, in 1935 and graduated from its junior college department in 1942. He then taught Latin and French in the same minor seminary for a few years because of the unsettled conditions caused by World War II.

In 1945 young Gantin began his philosophical and theological studies at the major seminary at Ouidah. He was ordained to the Holy Priesthood on January 14, 1952, by Bishop Parisot, S.M.A., then Vicar Apostolic of the Vicariate of Ouidah (now the Archdiocese of Cotonou).

Father Gantin's first assignment was teaching for a year in the minor seminary at Ouidah. In 1953 Bishop Parisot sent him to Rome to pursue graduate studies at the Pontifical Urban College.



The late Pope Pius XII and the then Auxiliary Bishop Gantin of Cotonou, Africa, February, 1957.

While there the young priest earned the degree of licentiate in the branches of theology and canon law. It was while working on a doctoral thesis in the latter branch that he received word of his appointment as Auxiliary Bishop of the newly-erected Archdiocese of Cotonou by Pope Pius XII. Father Gantin was consecrated Bishop in Rome in the chapel of the Pontifical Urban College on February 3, 1957 by His Eminence, Eugene Cardinal Tisserant, Dean of the College of Cardinals.

According to data sent to our office in late 1957 by the newly-appointed Archbishop, the Archdiocese of Cotonou had an estimated total population of 750,000, of whom almost 150,000 were Catholics. Forty-six European priests of the Society of African Missions (S.M.A.) and 25 African secular priests were then staffing the missions of the Archdiocese. The priests of the Society of African Missions have carried on very successful missionary work in Dahomey for many decades. Bishop Gantin, shortly after his consecration in Rome, paid tribute to them and their helpers.

We Divine Word Missionaries who edit the MESSENGER warmly congratulate the newly-elected Archbishop and implore God's blessing upon his government of the Archdiocese. To this alumnus of St. Peter's College (a house of residence for priest-students staffed by Divine Word Missionaries in Rome) we joyfully say: "Ad multos annos!"

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Bishop Gantin was photographed as he bestowed the blessing at his consecration in 1957, and (below, left) as he received the kiss of peace from Cardinal Tisserant.



EDITORIAL

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The Bible and The Negro Spirituals

(Third article in a series of five; series to conclude with reference notes.)

By REV. LAWRENCE M. FRIEDEL, S.V.D.

The Spirituals are Rooted in the Bible

The unparalleled charm of the spirituals is not, however, fully explained by their religious content nor, as we stated before, by their slave and folk-song dialect. How is it explained? There is yet another feature of the spirituals. You may never have heard a particular spiritual, and yet, somehow it does not seem new to you. There is a familiar ring about it which makes it sound like something you have long been acquainted with. You cannot help feeling at home. Nothing else accounts for this feature of the spirituals than the fact that they are rooted in the Bible. Nay, to say the spirituals are rooted in the Bible is not enough; for of many spirituals not only the root is biblical but the stem, leaf and flower as well.

Even though the Negro slaves read, or had read to them, the text of the King James Version, nevertheless the language in many cases sounds so familiar that almost instinctively we feel that we are hearing, not merely the words of the Negro bards, but the words of the "Good Book" itself. Even when Scriptural language is modified by the use of some Negro dialect, the Biblical origin of the words remains unmistakable. Let us take a few illustrations, citing the corresponding Biblical texts:

"Rise, shine, for they light is a-coming: (Is. 60,1): "Arise, shine, for they light is come", (King James Version). "Arise, be enlightened, O Jerusalem, for they light is come", (Douay Version);

"Go down, Moses, 'way down in Egypt land, tell old Pharaoh let my people go" (Ex. 6,11): "Go in, speak unto Pharaoh, king of Egypt, that he let the children of Israel go", (King James Version, almost identical with Douay Version.);

"I know de Lord's laid His hands on me" (Ps. 139,5): "Thou hast . . . laid Thy hand upon me", (King James and Douay);

"I feel my time ain't long" (II Tim. 4,6): "The time of my departure is at hand", (King James Version). "The time of my dissolution is at hand", (Douay Version);

"I know I have another building, I know it's not made with hands" (II Cor. 5,1): "We know . . . we have a building of God, an house not made with hands", (King James and Douay).

There are a few exceptions where the words are familiar to readers of the King James Version, but not to us who are accustomed to the Douay. For example: "Lead me to the rock that is higher than I", is taken verbatim from the King James Version, whereas the Douay Version reads: "Thou hast exalted me on a rock; Thou hast conducted me" (Ps. 60,3).

In a broad sense, all spirituals are rooted in the Bible. All are directly or indirectly Bible-inspired, even though some do not use any words of the Bible and do not allude to any particular passage of the same. It is understood that since most spirituals are a nineteenth century product, they reflect ideas, usages and peculiarities of their own day. Yet, it remains true that the spirituals are a Bible set to music. According to their Biblical content the spirituals may be classified into three groups: 1. Spirituals celebrating Biblical heroes; 2. Spirituals of Bible-inspired Christian life; 3. Spirituals of Bible-born Christian hope.

SPIRITUALS CELEBRATING BIBLICAL HEROES

Even if one's knowledge of the Bible should be smattering and spotty, the Biblical aroma and unction of those

spirituals will be obvious which deal with Biblical heroes. In the Bible we read, in the spirituals we sing, of Adam, Noe, Abraham, Jacob, Moses, Josue, Gedeon, David, Elias, Isaias, Jeremias, Ezechiel, Daniel, Jonas, Peter, Paul, Silas, John. Without much ado the Biblical heroes are introduced in the first line of many a spiritual. It is taken for granted that you know them. "Father Abraham sittin' down side ob de Holy Lam'", "'Raslin' Jacob, let me go", "Joshua fit de battle ob Jerico", "Oh, de band o' Gideon over in Jordan", "Ezekiel saw de wheel", "Daniel saw de stone", "John saw, Oh, John saw, John saw de holy number", "Peter, Peter, Peter on the sea, sea, sea, sea", "Mary an' Martha jes' gone 'long", "Mary had a baby, yes, Lord."

Noteworthy omissions in the spirituals are Tobias, Judith, the Machabees. But we must remember that these names occur in the so-called deuterocanonical books, which are not found in most editions of the King James Version. In spite of this curtailing of the Bible, we may agree with the cautious remark of John W. Work: "The Negro hard has in his verse almost completely reconstructed the most important events of the Bible."⁸ The Bible was the source book of the Negro singers. This source yielded so much material that the number of spirituals is estimated to be between 500 and 600, and it seems that the task of collecting has not yet come to an end.⁹

The heroes of the Bible are, in the spirituals, not only sung about, but sung to. They are addressed with a faith that is both childlike and Catholic. For it appears that the Negro slaves practiced the veneration of Saints and the Communion of Saints, without knowing the doctrines. They were not far from praying to the Saints. As a few illustrations we may cite: "Open the window, Noah, open the window, let the dove come in", "Ride on, Moses, I know de Lord would pass dat way",

"Little David, play on your harp", "Don't call the roll, John", "Oh, Peter, go ring dem bells".

Even more than the life of the individual human heroes, the history of the chosen people was an inspiration to the enslaved members of the Negro race. In the words of James Weldon Johnson, "It is not possible to estimate the sustaining influence that the story of the trials and tribulations of the Jews, as related in the Old Testament, exerted upon the Negro. This story at once caught and fired the imaginations of the Negro bards, and they sang, sang their hungry listeners into a firm faith that, as God saved Daniel in the lions' den, so would He save them; as God preserved the Hebrew children in the fiery furnace, so would He preserve them; as God delivered Israel out of bondage in Egypt, so would He deliver them. How much this firm faith had to do with the Negro's physical and spiritual survival of two and a half centuries of slavery cannot be known."¹⁰ The slaves must have taken to heart the words of St. Paul: "Whatever things have been written have been written for our instruction, that through the patience and the consolation afforded by the Scriptures we may have hope", (Rom. 15,4). And they were quite right in sensing that "all these things happened to them as a type . . . for our correction", (I Cor. 10,11). According to R. Nathaneal Dett, the Negro race possesses an "oriental regard for parable and prophecy", and this oriental regard is considered a religious inheritance that "the slave brought with him from Africa."¹¹ Parabolic expression is an indirect mode of expression; in parables we express one thing, yet mean another. Accordingly, the spiritual, "Go down, Moses, tell de Pharaoh, let my people go", is not merely a rehearsal of Bible history, but it is also a song expressing the longing of the Negro slaves to be let go by their white masters.

(Continued on Page 119)

Mission on the Mississippi



Bl. Martin de Porres church and old school
seen from atop the river levee.

After flowing past New Orleans, the mighty Mississippi River winds its way to the Gulf of Mexico more than 100 miles to the south. Towns and settlements are strung out along its east and west banks for nearly half that distance. One of the towns on the east bank, about 45 miles below New Orleans, is Davant. There the Divine Word Missionaries conduct Blessed Martin de Porres Mission. It is attended by the colored people who form the bulk of the Davant community.

A warm April sun has chased away Louisianas wet and dismal winter. The

The April sun shines on a new school at our
Bl. Martin Mission in Davant, La.



tidal marshes, through which the great river flows to the Gulf, have already turned a brilliant green with new growth, and tens of thousands of ducks and geese have now abandoned the marshes and migrated to the north. A high, wide mound of earth called the levee and which impounds the swollen river on its southward course, is a long stretch of shimmering grassy green. An April sun shines brilliantly on small children who scamper up, across and then down the grassy levee to bask for hours at the river's edge. The April sun also bathes the newest building added to the Davant community. It is Blessed Martin de Porres School, the southernmost Catholic school on the east bank of the great Mississippi River.

The building was dedicated on January 17, 1960 by Archbishop Joseph F. Rummel of New Orleans. It was built by Rev. William Jans, S.V.D., Divine Word Missionary in charge of the mission. He was aided by colored parishioners in erecting the first permanent-type structure for the Davant school whose history goes back as far as 1870. In that year, as the findings of Roger Baudier (Catholic historian of Louisiana) indicate, a public school



A classroom in the old school. The teacher is Mr. Michael Koury.

was conducted at Davant. The settlement was then called Domingue from a family prominent there. Catechism was taught in the school by lay persons.

On July 3, 1920, Misses Josephine and Sophie Domingue gave land for a school to serve the Negro children under Catholic auspices. The late Mother Katharine Drexel, foundress of the Blessed Sacrament Sisters, donated \$1500 for the school building. This sum, however, was used to erect a church in another town on the river and Mother Katharine later gave another \$1000 for the Domingue school. It was opened for the school year 1920-21 and was staffed by graduates of Xavier University of New Orleans.

In the pastorate of Father Peter Oswald, S.V.D., which began in 1941, the school grew steadily. By that year the settlement had become known as Davant. Father Oswald added to the school building and it became the public school for Negroes of grammar and high school age in the southern part of Plaquemines civil parish (county). But in 1954 the civil parish built a consolidated school at Phoenix for the Negro children. The people at Davant wanted to continue the school in their

community as a Catholic institution. Father Louis J. Benoit, S.V.D. then opened it under the name of St. Thomas the Apostle, patron of his main mission at Pointe-a-la-Hache, four miles away.

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Father Jans (foreground) labored many hours on the new building.



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In the meantime the need for a better, permanent building was discussed. It was decided that a permanent-type structure could be built for about \$20,000 with severe economizing. Final plans were drawn by Mr. Victor Labat, Jr., graduate of Xavier University, and work began in the first week of July, 1959. The school was occupied in No-



Father Jans built this rectory at his resident station, Pointe-a-la-Hache. Its elevation is protection in floods.



Archbishop Rummel with Father Jans and parishioners on the day of dedication.

vember, 1959 and its name was changed to Blessed Martin de Porres School to correspond with the name of the Davant church.

The building rests on a heavy, steel reinforced base. Its outside walls are of brick and the inside partition walls are of concrete blocks painted a pale green. The school extends 110 by 52 feet with an eight-foot hall running its entire length. There are six classrooms 21 by 30 feet, two offices, and other facilities. The school site was carefully chosen to afford the building the en-

hancing beauty of a live oak grove background.

Despite the pastor's rigid economizing, available funds were not sufficient to finish the interior completely. It is hoped this can be done in a few years. The people also are praying for Sisters to take charge of the school. A preliminary request for teachers which the pastor made to a large number of Sisterhoods has thus far given the school no nuns to staff it.

PLACE THE COLORED MISSIONS IN YOUR WILL

Dear Reader:

We, Divine Word Missionaries, publishers of St. Augustine's CATHOLIC MESSENGER and veterans in the Colored Missions of the South, address this request to you: Will you remember our work in the Colored Missions when you make your last Will and Testament? Any amount you bequeath to us for this work, we assure you, will be put to most worthy use. God will bless your interest in His cause. It was He who advised "Lay up to yourselves treasures in heaven . . ." (Matt. VI, 20)

Our legal title is: Society of the Divine Word, Southern Province, Bay Saint Louis, Mississippi.

Gratefully,
The Divine Word Missionaries.

The Holy Robe of Our Lord

(Reading for Holy Week)

Pilgrims to Trier on the banks of the Mosel River in Germany, last year saw one of the Church's most precious relics. This is the Holy Robe worn by our Blessed Lord during His Passion, rescued from the Holy Land by Saint Helena in the Fourth Century and presented by her to the Bishopric of Trier, Germany's oldest town and once an imperial Roman residence. Here it lay, sealed away for nearly a thousand years.

The Holy Robe may only be seen at rare intervals. Last year's veneration, from July 19 to September 20,

Robe, along with part of the True Cross and one of its nails, to the Bishop of Trier, Agritius, in the Fourth Century. Trier was at the time an imperial city and a favorite residence of the Emperor.

Saint Helena, who became a Christian in 312 A.D., had visited the Holy Land in 326, when she was almost 80 years old. Under her guidance, excavations were made and a search undertaken for all relics connected with the Passion of our Blessed Lord.

At Trier the Holy Robe remained sealed away in a secret place in the old Cathedral, safe from plagues, disasters and vandals.

Archbishop John I rediscovered the Robe when he had the reliquary and burial vaults opened in 1196. Then he had it walled up again in a new high altar.

Years passed until 1512, when, at the request of the Emperor Maximilian, the Robe was put on public view for 23 days, drawing 100,000 pilgrims, an extraordinary turnout for those days.

Since then, the Robe has been shown only about twice in a hundred years; 1959 was the second time during our Century.



was only the second during the Twentieth Century. Last time was in 1933, when some 2,000,000 pilgrims from all over the world converged on Trier.

The relic is a seamless tunic regarded by the early fathers as a symbol of the unity and indivisibility of the Holy Church. Roman soldiers cast lots for it at the foot of the Cross, and it has been the subject of fictional and movie treatment, notably in "The Robe", which was widely read as a novel and converted into a motion picture.

Tradition says the Empress Saint Helena, mother of the Roman Emperor Constantine the Great, presented the



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Robe, along with part of the True Cross and one of its nails, to the Bishop of Trier, Agritius, in the Fourth Century. Trier was at the time an imperial city and a favorite residence of the Emperor.

Saint Helena, who became a Christian in 312 A.D., had visited the Holy Land in 326, when she was almost 80 years old. Under her guidance, excavations were made and a search undertaken for all relics connected with the Passion of our Blessed Lord.

At Trier the Holy Robe remained sealed away in a secret place in the old Cathedral, safe from plagues, disasters and vandals.

Archbishop John I rediscovered the Robe when he had the reliquary and burial vaults opened in 1196. Then he had it walled up again in a new high altar.

Years passed until 1512, when, at the request of the Emperor Maximilian, the Robe was put on public view for 23 days, drawing 100,000 pilgrims, an extraordinary turnout for those days.

Since then, the Robe has been shown only about twice in a hundred years; 1959 was the second time during our Century.



was only the second during the Twentieth Century. Last time was in 1933, when some 2,000,000 pilgrims from all over the world converged on Trier.

The relic is a seamless tunic regarded by the early fathers as a symbol of the unity and indivisibility of the Holy Church. Roman soldiers cast lots for it at the foot of the Cross, and it has been the subject of fictional and movie treatment, notably in "The Robe", which was widely read as a novel and converted into a motion picture.

Tradition says the Empress Saint Helena, mother of the Roman Emperor Constantine the Great, presented the





Help Train A Missionary

Your donation, of whatever size, is added to a Scholarship (Burse). The Scholarship pays for the training and support of a missionary.

We have opened Scholarships in honor of the saints pictured here. Give in honor of your favorite saint or devotion. If such is not pictured here, your donation will be applied privately to that which is your favorite.

—Divine Word Missionaries

Give in Honor of a Favorite Saint



St. Martin



Our Lady of
Peace



Holy Ghost, the
Sanctifier



St. Joseph

To Help Train a Missionary
Is to Help Save Souls.



St. Jude



Give Your Prayers Always;
Give Financial Support Monthly.

(cut on this line)



St. Therese,
Little Flower

Dear Father:

I wish to offer my prayers and support for the training of worthy young men for the missionary career. Please accept my donation of \$_____ in honor of _____, my favorite saint (devotion.)

My Name _____ Address _____

City _____ Zone _____ State _____

Send your donations to: REV. FATHER PROVINCIAL
DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI



UNDERSTANDING PREJUDICE

By DR. MICHAEL P. PENETAR,
*Associate Prof., Sociology Department,
Canisius College, Buffalo, N.Y.*

One of the most active areas of research among contemporary sociologists lies with this problem of prejudice. Although many of the texts used treat this problem under the title of race prejudice, this expression is misleading since much of the conflict is not necessarily limited to groups which differ in inherited physical type.¹ Differences in culture, religion, tradition and total heterogeneity of people substantiate the fact that prejudice is explained in many different ways and from many points of view.

What is prejudice, where does it come from, what does it do, why does it persist and what can we do about it? These are some of the questions we will attempt to answer.

Prejudice, as defined in the Dictionary of Sociology, is expressed as "an

attitude, usually emotional, acquired in advance of adequate evidence and experience."² It represents a preconceived judgment toward persons, beliefs or objects; thinking ill of others without sufficient warrant. The individual is not born with prejudices any more than he is with a knowledge of mathematics or biology. The way he thinks as a member of a group, especially about other groups, is at bottom the result of social indoctrination.³ These indoctrinations take a firm hold on an individual and sometimes remain with him throughout life. This point is brought out in a vast amount of sociological and psychological research, it is also substantiated by the experience of educators.⁴ Therefore, the antipathies displayed by the members of some groups toward others more or



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• • • less reflect particular social and cultural conditions.

During the early years the child begins his life without prejudice and during the period before school seems almost incapable of displaying antipathies upon any particular group. The seeds of prejudice are nurtured in our homes, in our neighborhoods, and in our businesses, by our parents, by our friends, and by our associates. Childhood impressions are lasting. In our formative years, many ideas are built up around us, especially our attitude toward persons and certain groups of people. What usually happens is that, within a particular family, the child learns or gradually learns of prejudice which is a subtle and gradual process. He develops a strong "we" feeling, in the sense of identification with this particular family. Later it develops into a particular group. He learns for example, that he belongs to a certain national group, that he is a member of a particular race, that he is a Protestant, or a Catholic, or a Jew. Prejudice is acquired. "It is a socially conditioned way of reacting, not an instinctive or natural antipathy."⁵

The persistence of prejudice is not due to ignorance alone. Hostility and prejudice are not indulged in for their own sake. People assign "end values" to their overt active forms of behavior. The question to be asked is what benefits does the individual or the group gain in the practice of prejudice? The most apparent of these and the easiest to document is sheerly economic.⁶ Economically, it serves to exclude certain groups from competing for desirable jobs. Politically, the attempt is to strengthen their own power which is reinforced by the rewards derived from the submission of their victims. Socially, it provides the dominant group with a host of rationalizations for maintaining aspects of their culture, mores, values. In short, prejudice persists because it pays dividends in a variety of ways.⁷

The evil effects of prejudices are obvious. Economically and politically, so-

cially, educationally and religiously the status of certain minority groups have been affected. "Prejudice produces extremely serious effects both upon those who practice it, upon those who are the victims of it, and also the world at large."⁸ Many lives are poisoned by the daily offense of prejudice. This invisible weapon makes a deep wound and creates an unhealthy state in the whole personality. The individual who is the object of prejudice, often develops traits unfavorable to Christian or even human growth. Through his continual observance of prejudice, his sense of dignity as a human being is at a nadir. Elimination of widespread economic insecurity is keenly needed. Because of existing prejudice in the economic field, minority groups suffer many disadvantages in medical care which further affect them physically, mentally and morally. The consequences of poverty is seen in bad housing, faulty diet, poor pay and overcrowding.

Prejudice is multi-dimensional in the sense that it may arise from a number of different causes and satisfy a variety of motives. Both the understanding and the treatment of prejudice require an integrated approach from a number of directions.⁹ There are many ways by which prejudice can be combatted. Parents particularly play a very important role. Most important for them is to eliminate any fallacious ideas in their own minds for they are obliged

"Childhood impressions are lasting."



to rear their children in a wholesome Christian atmosphere where Christian charity and considerateness are practiced. Parents must refrain from remarks which might give the children the impression that one group of people is not equal to another, or that one race is inferior to another. "No method of combating prejudice is more effective than personal example. Actions speak louder than words. Every man or woman who goes out of his or her way to show a complete lack of prejudice in dealing with those of another race, is a focal point in his own person for the forces of light and truth."¹⁰

Legislation to combat prejudice is very important and the educational field is an area which still needs broad exploration. In our democratic society it is necessary to provide the kind of education which will enable each generation to identify and correct mistakes of the past and to enable them to participate in the extension of democracy. Thus, if education is to be effective, it must focus on people and human relations. Education is a tremendous force in the struggle against prejudice, if it is directed toward that goal. In our homes, schools and churches this message should be emphasized, that there is no scientific proof to uphold the thought that any one race is better or superior to another race.

A combination of research and action are needed. Research provides systematized data which can be used in programs of action. Public relations in terms of goals is necessary to move people in a direction opposite to their personal prejudices. Utilization should be made of all media — pamphlets, public speakers, radio, television, newspapers and magazines. Intercultural education cannot be a series of devices or unrelated items appended to the curriculum, it must be the curriculum permeated throughout by democratic values; it must take on a practical functional meaning. Because of the great variety of nationalities, races and religious and other cultures in the

United States, some people have been prejudiced against certain minority groups. No other country in the world is as heterogeneous as ours. Since the American nation would not exist if it were not composed of all these peoples of different nationalities and cultures, and since it was founded to be a country of freedom for all peoples and religions, prejudice against any of these special groups is a weakening of our foundation.

America owes much to all groups, and all groups merit fair treatment as Americans. In a cosmopolitan society such as ours, we must learn how to live together and how to work together. We keep saying that we are one nation, but do we accept our fellow American as a creature of God, a human person, who is entitled to our respect and to whom we concede the rights due to him by virtue of being what we are? His class, his creed or his color, his ancestry or political affiliation add or subtract nothing to his being "an American."¹² Americanism, with its ideal of brotherhood and equal citizenship, can be attained. It is a process, a continual process.

"How can we expect to live peacefully with other nations, if we cannot iron out our own tensions. All nations, however rich and powerful, are interdependent and need one another for social, scientific, cultural, and economic development. America would have lost considerably if the French Curies, Pasteur and others had kept their findings to themselves, if Marconi had allowed only Italy to use his radio inventions, if Canada had kept insulin a secret, and England penicillin. On the other hand, other countries have made use of many American inventions, such as the telephone, the electric light bulb, and many others."¹³

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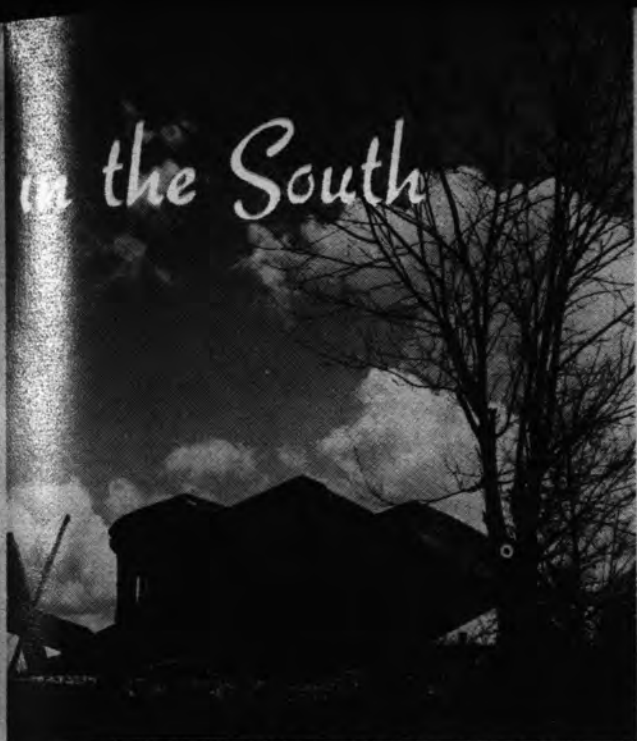
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(Continued on p. 119)

Spring



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High and dry.



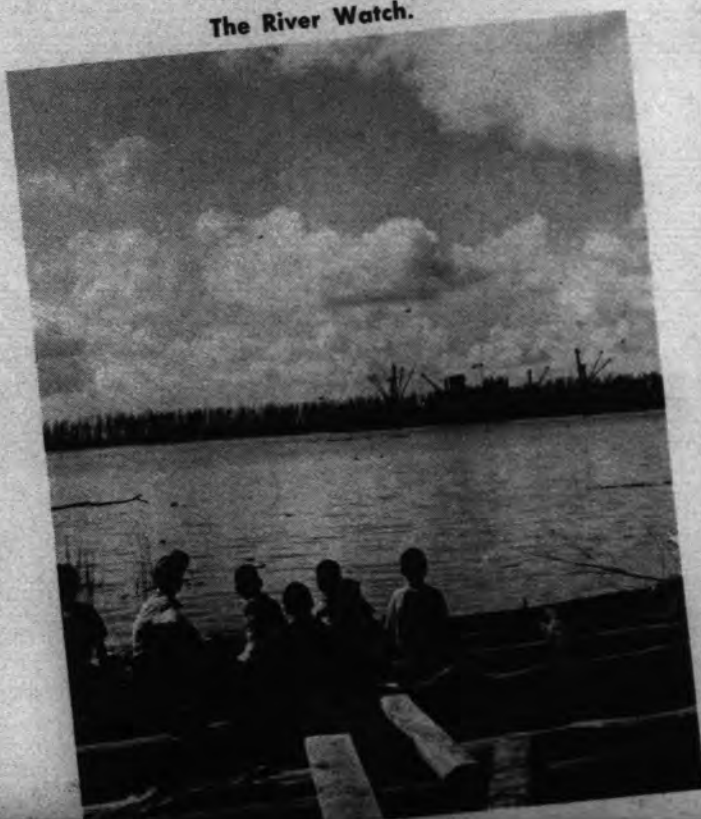
Southern sunset.

Spring comes early in the South. Even before the winds of March subside spring creeps across the semi-verdant land. By the opening of April all varieties of plants and trees turn a delicate green, save one. The pecan tree is a most cautious tree. It is the last in the South to believe the arrival of spring. One of the first is the flowering dogwood. Southern folk are fond of spring. They long for its refreshing colors and mild breezes. Summer is not popular with the southern folk for its humid heat is oppressive and its swarming insects a nuisance. Much less appealing to them is winter whose frigid blasts herd them indoors for four long months. But spring is very welcome. Southern children shed their shoes in spring and are turned outdoors where they gambol about like newly loosened colts. The grown-ups take heart in spring, for then living expenses go down a little and work opportunities pick up a little. Among the folk heartened by the coming of spring in the South are we Divine Word Missionaries who picture here for you some scenes of the season at our Davant, Louisiana mission.

Driftwood.



The River Watch.



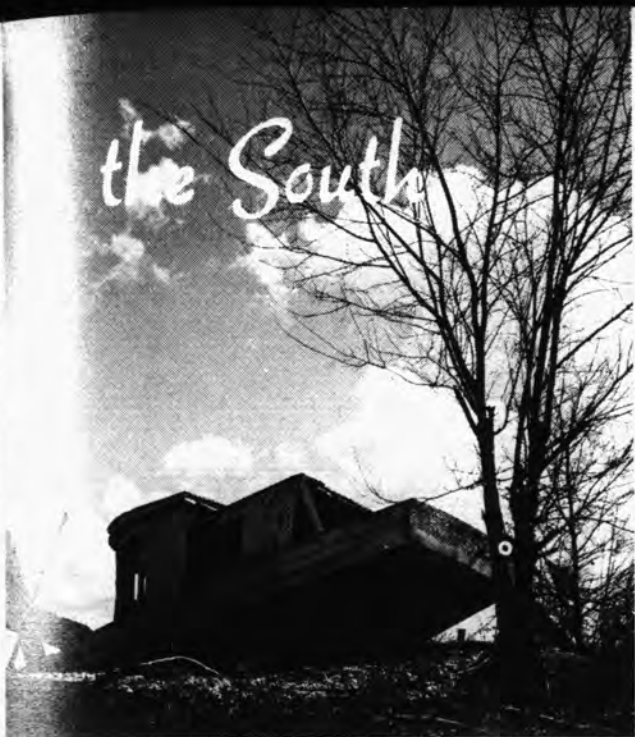
INTENTIONAL SECOND EXPOSURE

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(The celebrant: Father Dominic Carmon, S.V.D.,
Divine Word Missionary)

The Mass



"The Mass is to us the crowning act of Christian worship. A pulpit in which the words of our Lord are repeated does not unite us to Him; a choir in which sweet sentiments are sung brings us no closer to His Cross than to His garments. A temple without an altar of sacrifice is non-existent among primitive peoples, and is meaningless among Christians. And so in the Catholic Church *the altar*, and not the pulpit or the choir or the organ, is the center of worship, for there is reenacted the memorial of His Passion. Its value does not depend on him who says it, nor on him who hears it; it depends on Him who is the One High Priest and Victim, Jesus Christ our Lord. With Him we are united, in spite of our nothingness; in a certain sense, we lose our individuality for the time being; we unite our intellect and our will, our heart and our soul, our body and our blood, so intimately with Christ, that the Heavenly Father sees not so much us with our imperfection, but rather sees us in Him, the Beloved Son in whom He is well pleased. The Mass is for that reason the greatest event in the history of mankind; the only Holy Act which keeps the wrath of God from a sinful world, because it holds the Cross between heaven and earth, thus renewing that decisive moment when our sad and tragic humanity journeyed suddenly forth to the fulness of supernatural life."

— —by Bishop Fulton J. Sheen

75th Anniversary of

The Commission for Catholic Missions Among the Colored and Indians

★ What is this Commission?

★ What does it do and what has it done?

While the MESSENGER readers can easily surmise from the pages of this magazine that the Catholic evangelization of American Negroes badly needs material support, they may not know that the Catholic Church organized long ago to provide that support. The *Commission for Catholic Missions Among the Colored and Indians* was established by the Third Plenary Council of Baltimore in 1884 for that purpose. The Commission is still in existence and has reached its 75th anniversary. It still gives dependable support to the cause for which it was founded. The MESSENGER now wishes to acquaint its readers with this venerable foundation.

It was after the Second Plenary Council of Baltimore, the same Council which decided America must have a Catholic University, that there came the following pastoral statement signed by Archbishop James Gibbons on December 7, 1884. "... out of the six million of our colored population there is a very large multitude, who stand sorely in need of Christian instruction and missionary labor; and it is evident that in the poor dioceses in which they are most found, it is most difficult to bestow on them the care they need, without the generous co-operation of our Catholic people in more prosperous localities. We have therefore . . . ordered a collection to be made yearly in all the diocese, for the foreign missions and the missions among our Negroes."

True to the words of the report the Council had indeed ordered the annual collection for the Negro and Indian Missions and had decreed the channels whereby it would be distributed. The actual words of the decree are these: "Let a special collection be taken up in every diocese of this country on the First Sunday of Lent each

year, and let the proceeds thereof be sent to the Commission which is to be established for these domestic (i.e. Negro and Indian) Missions. The distribution of this is to be effected in the following way: The money, which is derived from this collection in the case of dioceses wherein the Society for the Propagation of the Faith already exists, is to be expended by the Commission in the interest of the missions among the Indians and the Negroes."

To manage the sums resulting from this collection on the First Sunday of Lent a management or Commission was set up consisting of three bishops assisted by the secretary. All details of administration were to be handled by the secretary. It would be his duty to yearly remind the various dioceses of the approach of the Sunday scheduled for the collection. Also, the secretary would tabulate the incoming sums, forwarding the sum to the Board of Directors. The Board of Directors, always three bishops, were then to meet soon after Easter to divide the entire collection among the U. S. Negro and Indian Missions. The division would be based upon requests for aid previously submitted by bishops in whose dioceses are needy missions. The Commission would not attempt to direct these bishops in their use of the aid.

Three days before he became a Cardinal, on Dec. 3, 1886, Archbishop Gibbons personally selected the first members of the Board of Directors. They were Bishop John Joseph Kain, D.D. of the Wheeling, W. Va. Diocese; Bishop Alfred A. Curtis, D.D. of the Wilmington, Del. Diocese; and himself. The Cardinal also selected the Commission's first secretary. He was Rev. E. R. Dyer, S.S., D.D. a Sulpician
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(Continued on p. 126)



by THOMAS POTTS, S.V.D.

(A monthly report to our friends and alumni about our missions and missionaries from our headquarters at Bay Saint Louis, Mississippi and Arlington, California.)

TEXAS

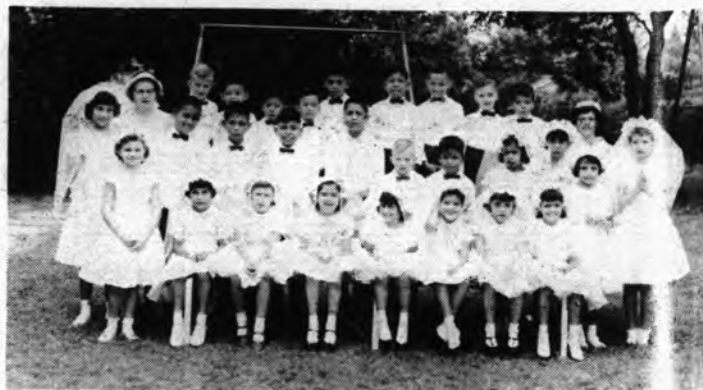
Waco: Father Stanley Gootee, S.V.D., Divine Word Missionary, continues with his winning ways in this thriving town. We overlooked reporting earlier one of his biggest triumphs to date. It was the very successful handling by his sodality of a piano recital by Henrietta Miller Yancy on December 16, 1959 on the campus of Baylor University. The recital was presented for the benefit of our St. John the Baptist Mission at Waco.

Waco, by the way, is a very interesting city with a colorful past. Father Gootee has given us brief reports about this city on the Brazos River which was once a watering and fording place along the Old Chisolm Trail. Among numerous interesting objects in Waco is an odd and old suspension bridge, one of the smallest and oldest in the country.

Luling: Father Vincent Waiches, S.V.D. wrote us some very catching news about the children in our St. John's Mission, a racially mixed group of Spanish-Americans and Whites. In preparing his most recent group of First Communicants he was very capably aided by Mrs. Adolph Mikes and Mrs. Miguel Barrios.



Father Gootee and parishioners with Henrietta Miller Yancy.



First Communicants at Luling.

LOUISIANA

Maurice: Father Leo Weng, S.V.D. has found that the late fall and winter seasons were best for his children's attendance at catechism. The average weekly attendance at St. Joseph Mission's catechism classes was just below 90. The four Most Holy Sacrament Sisters conduct half-hour classes every Sunday. (The MESSENGER previously erred in reporting that the Sisters provided their own transportation between Maurice and their convent in Lafayette, a round trip of about 20 miles. Father Weng provides for their transportation.)

St. Martinville: This is the MESSENGER's first chance to report the very impressive ceremony at Notre Dame Church this past winter in which 31 couples, after Cana conferences, publicly renewed their marriage vows. Father Anthony Bourges, S.V.D., pastor, reports that every possible preparation is being made for a new school. Property acquisition, however, remains a difficult problem. Father Alex Hoefler, S.V.D., assistant, gives great care to forming well instructed altar boys for the parish. He has a devoted Nocturnal Adoration Society in his care with a membership of 24 men each of whom spends one hour on Fridays in adoration before the Blessed Sacrament. Father Hoefler conducts 2 religious classes daily in Notre Dame School, and on Monday afternoons gives religious instructions to the public high school pupils who reside at the outlying St. John Plantation where Our Lady of Perpetual Help Chapel is located. Father Bourges reports that he and his assistant distributed Holy Communion 50,800 times in 1959, an increase of 3,200 times over the previous year!

In mid-January the Sisters of the Most Holy Eucharist (New Orleans) conducted in St. Martinville a workshop in which were demonstrated to Catholic teachers employed in public schools techniques of imparting religious instructions. In Notre Dame

Grammar School, by the way, there are 348 pupils of whom only one is a non-Catholic.

MISSISSIPPI

Yazoo City: Father Joseph Stier, S.V.D. completed a new school cafeteria for St. Francis School by September, 1959 but was not able to place all new equipment in it in time for the opening of school. He now reports that



New cafeteria at Yazoo City.

in January the final pieces of equipment were installed — a new dishwashing table, steam table and canopy for the stove. Father Francis Theriault, S.V.D., assistant at St. Francis Mission and in charge of the school's sports program, had his hands full on February 6, 1960 when St. Francis School played host to a 14-team Catholic Invitational Basketball Tournament.

Mound Bayou: As the result of a "Catholic Revival" preached for Father John LaBauve, S.V.D., pastor, by our Father Thaddeus Boucree, S.V.D. during the Chair of Unity Octave, about 25 prospective converts came forward at St. Gabriel Mission. In attendance at the "revival" on one particular night were several Protestant ministers. Father LaBauve spread the news of the coming "revival" by personal invitations and by his radio program, the "Christian Life Series", which he beams weekly from the station at Cleveland, Miss.

Hattiesburg: Father Thaddeus Boucree, S.V.D., pastor, is convinced that



Along The Divine Word Mission Trail!!



Rev. Gerald Lewis,
S.V.D.



Brother Joseph,
S.V.D.



Rev. Louis A. Nau,
S.V.D.

by THOMAS POTTS, S.V.D.

(A monthly report to our friends and alumni about our missions and missionaries from our headquarters at Bay Saint Louis, Mississippi and Arlington, California.)

TEXAS

Waco: Father Stanley Gootee, S.V.D., Divine Word Missionary, continues with his winning ways in this thriving town. We overlooked reporting earlier one of his biggest triumphs to date. It was the very successful handling by his sodality of a piano recital by Henrietta Miller Yancy on December 16, 1959 on the campus of Baylor University. The recital was presented for the benefit of our St. John the Baptist Mission at Waco.

Waco, by the way, is a very interesting city with a colorful past. Father Gootee has given us brief reports about this city on the Brazos River which was once a watering and fording place along the Old Chisolm Trail. Among numerous interesting objects in Waco is an odd and old suspension bridge, one of the smallest and oldest in the country.

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Vicksburg: Father John Kist, S.V.D., pastor at St. Mary's Mission, reported 12 persons taking instructions at the approach of spring. About 20 children were to receive First Holy Communion this spring. The school's basketball team had an active season but for want of a bus it was severely hampered.

AFRICA

Ghana: Father Curtis Washington, S.V.D., ordained at our Bay Saint Louis seminary in 1949 and missioned to Ghana the following year, sends us news of his most recently constructed churches there. He sent photos of the newly built St. Patrick Church at Akrusu Saisi in Ghana in the Krobo District. Father asks spiritual and material help for all his work. Please send both to him. His address is:



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HAVE YOU ANY ROOM?

(An appeal from the Youth Department of the National Catholic Welfare Conference)

In view of the tense international situation, the Youth Department of the NCWC, in co-operation with our government, has for some time brought foreign students to this country under sponsorship of the Catholic Church. They study in the U.S. and return to their homeland. Much good results for their country, our country, and our Church.

Rome is now asking that also South American students be thus sponsored.

Schools and scholarships can be found for these students — but badly needed are places for them to reside.

Do you have room in your home for a foreign student?

Will you place a foreign student (boy or girl, high school senior) in your home for one school year beginning August, 1960?

This is a golden chance to do a Christ-like work for youth, for your country, and for your Church. You and your family will enjoy this young student's company. Write *immediately* for details. (You do not thereby oblige yourself in any way). Write to:

International High School Student Program
Youth Department, NCWC
1312 Massachusetts Avenue, N.W.
Washington 5, D.C.

UNDERSTANDING PREJUDICE

(Continued from p. 111)

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a very definite responsibility and are in a very unique position to foster better understanding among the various groups of people living here. By obtaining even an elementary knowledge of each other's motives and main spiritual objectives, as well as their historical and social background, we will arrive at a better appreciation of each other as a group.

FOOTNOTES

1. See Otto Klineberg, *Social Psychology* (New York: Henry Holt and Company) 1945, Chapter XXIX.
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12. Gregory Feige, *Catholic and Jews*, Washington, D.C. The Catholic Association for International Peace, p. 10.
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The Bible and The Negro Spirituals

The greatest hero of the Bible is our Lord Jesus Christ. Hence, beautiful Bible-inspired spirituals are dedicated to Him, for example: "He is the lily of the valley" (see Cant. 2,1), "Oh, who do you call de King Emanuel: I call my Jesus King Emanuel" (Isaias 7,14), "Kings of Kings, Lord of Lords, Jesus Christ, first and last" (Apoc. 19,16), "O Ride on, Jesus, conquering King" (Apoc. 19,11), "I'm going back with Jesus when He comes" (Matt. 24,26).

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... into the Whole World

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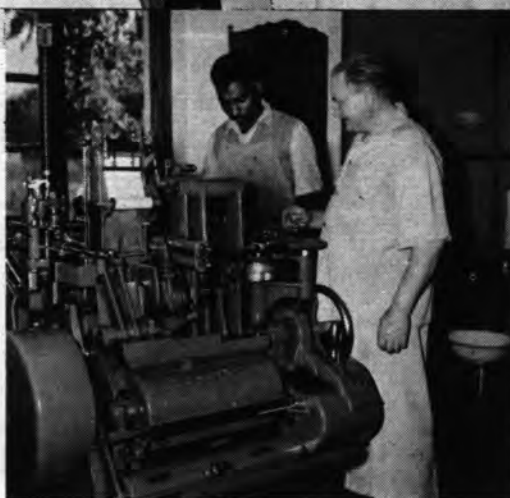
—Editor



▲
Bishop Francis Simons, S.V.D. of Indore with an Indian Catholic priest.



▲
Missionary and school child. (Note the hanging book-sack.)



◀ Divine Word Missionary Brothers conduct a large Catholic printing press in India.

India became a mission field of the Divine Word Missionaries on March 3, 1931. On that date the Sacred Congregation (Propaganda Fidei) at the Vatican assigned to our care the Indore territory in northwest India that had been under care of French Capuchin missionaries for about 50 years. The area, composed of parts of the Ajmer, Nagpur, and Allahabad Dioceses, was 42,000 sq. mi. in extent, slightly larger than Delaware.

In 1948 there was assigned to us the Sambalpur area lying directly across India in the northeast. Its size is approximately half that of Indore and its Catholic evangelization was already remarkably advanced through previous work of the Belgian Jesuits whom we succeeded.

In 1949 Divine Word Missionaries began administering a parish in the city of Bombay which lies on India's west coast in neither of the above mentioned areas.

Statistics (1958) for these three centers of work reveal: 106,000 Catholics in a total population above 10½ million; 472 adults and 4,131 infants baptized in a single year; 217 elementary schools with 15,765 pupils and 13 high schools with 1,052 students. Responsible for this vast mission work are two bishops of our order. They are aided by 67 Divine Word Missionary priests, 31 Divine Word Missionary Brothers, 66 other priests of whom 11 are Indians, and 255 Sisters of whom 199 are Indians.

Old age in India.



Youth in India.



Baptism.



Divine Word Missionary Brother offers friendship.



MASS INTENTIONS *Gratefully Received*

Repeatedly, we receive questions about Mass stipends. We are very grateful for your Mass stipends. They help us support our mission work. All your Mass stipends receive our prompt and careful attention.

Customary Offerings for Holy Masses

(Vary according to your Diocese regulations.) LOW MASS — one or two dollars. (Offering of two dollars sustains missionary for a day and may even allow something extra for his mission.) HIGH MASS — five dollars. (Since we receive but few requests for High Masses we can take care of them almost immediately.) TRIDUUM OF MASSES — five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES — fifty dollars. (Offering 30 Masses on consecutive days is a very heavy obligation, in that the priest, frequently due to other Mass obligations, must find some priest to keep the series of Gregorian Masses unbroken.)

Dear Fathers: I am sending the following Mass stipends to you:

Number
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Intention

Offering

HIGH MASS(ES)

\$

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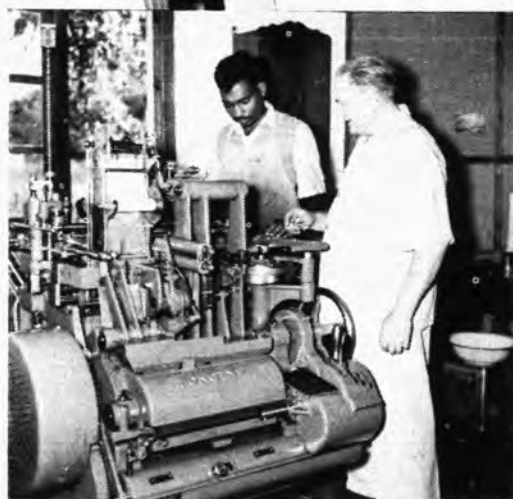
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So They Said

by ARTHUR C. WINTERS, S.V.D.

Statements worthy of more attention.

"The good fight for the Faith is fought not only within the secret of one's conscience or in the intimacy of the home, but also in public life in all its forms." — *Our Holy Father, Pope John XXIII*

"Speaking for the Administrative Board of Bishops of the National Catholic Welfare Conference, I wish to declare our sympathy with those who have suffered injury. On behalf of the Bishops I express our detestation of any and every kind of hatred and bigotry, no matter what its source or against whom it may have been registered." — *Archbishop Karl J. Alter of Cincinnati*

"As a Catholic, as a Christian, I'm sure you know that we must appreciate the dignity of the human person. If an artist who handles and appreciates the inanimate creatures of God—wood, stone, metal, glass—handles them like children of God; how much more the human person, composed of an immortal, spiritual soul and a human body, destined for an eternity with God."

— *Bishop Vincent S. Waters of Raleigh, N.C.*

"The Church's duty is two-fold—a duty to truth and charity. The duty to truth is primarily the duty of the hierarchy. The bishops must see to it that the principles they have enunciated are translated into vivid lessons from the pulpit.

"The duty of charity falls on every member of the Church. It is not enough to do no harm; we are posi-

tively commanded to do good.— *Archbishop Denis E. Hurley of Durban, S. Africa*

"To strengthen the individual and the general welfare of our people we must continue to advance our traditions of equal opportunity regardless of race, religion, or national origin. Moreover, the progress we make in this field of human rights is closely watched by our neighbors abroad. They look upon it as one measure of success of our form of government."

— *President Eisenhower*

"The problem of race relations is part of the problem of the rights of man. The society whose members respect and guard the dignity and inef-fable worth of individual man is the good society. It would be wonderful if we could banish forever that phrase 'race relations', and think solely of human relations: of man's relations to man . . .

"In presenting the problem as that of man's relationship to man, I have stopped one step short of how I should like to describe the real situation. It is really a problem of man's relationship to God. Man's selfhood rests upon his being as the son of the Creator. The rights of man are rights with which he was endowed by God: 'Life, liberty and the pursuit of happiness.'"—*Edwin D. Canham*

"To love one's neighbor as one's self is a greater thing than all holo-causts and sacrifices." — *Our Lord Jesus Christ*

CATHOLIC FORGE AHEAD WITH INTERRACIAL JUSTICE

Two recent news reports

Archbishop Egidio Vagnozzi, Apostolic Delegate (the Pope's special representative) to the U.S., praised members of the Catholic Interracial Council of Washington for their efforts to speed interracial justice. * * *

An interracial movement which was begun 12 years ago by Franciscan seminarians will be expanded into a nationwide Catholic interracial organization. As a project of the Franciscan Third Order, a lay organization, the movement will train Catholic lay people in methods of promoting interracial justice.



Bishop
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Malula, D.D.

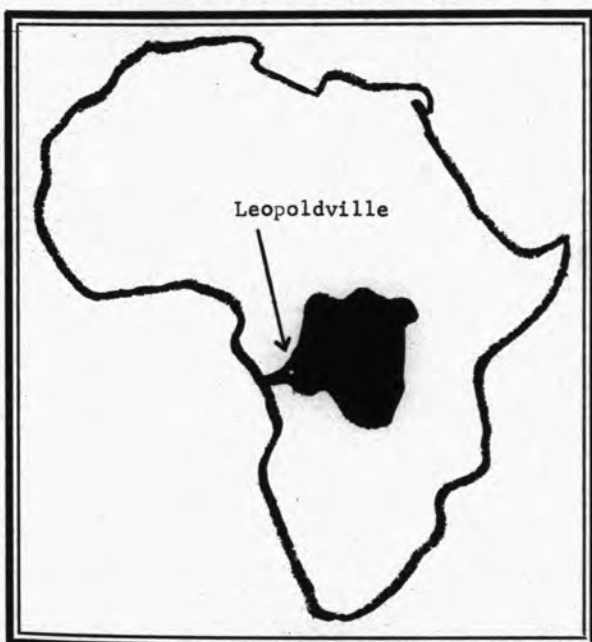
New Bishop

The Most Rev. Joseph Malula, D.D. was consecrated a Bishop of the Catholic Church on September 20, 1959. He now serves as Auxiliary Bishop of the Archdiocese of Leopoldville, Belgian Congo, Africa.

Shortly after his consecration Bishop Malula was named to the board of trustees of the Lovanium University at Leopoldville. He is the first African to serve in such a position at the Catholic institution. The Lovanium University offers no racial or religious bars to prospective students.

The Leopoldville Archdiocese has a Catholic population of 260,000. This total represents an increase of slightly over 100,000 since 1956!

Map of Africa showing the Belgian Congo and locating See city of Leopoldville.



CATHOLIC NEGRO BISHOPS

by Rev. Carlos A. Lewis, S.V.D., S.T.D.

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"As a Catholic, as a Christian, I'm sure you know that we must appreciate the dignity of the human person. If an artist who handles and appreciates the inanimate creatures of God—wood, stone, metal, glass—handles them like children of God; how much more the human person, composed of an immortal, spiritual soul and a human body, destined for an eternity with God."

— *Bishop Vincent S. Waters of Raleigh, N.C.*

"The Church's duty is two-fold—a duty to truth and charity. The duty to truth is primarily the duty of the hierarchy. The bishops must see to it that the principles they have enunciated are translated into vivid lessons from the pulpit.

"The duty of charity falls on every member of the Church. It is not enough to do no harm; we are posi-

tively commanded to do good.— *Archbishop Denis E. Hurley of Durban, S. Africa*

"To strengthen the individual and the general welfare of our people we must continue to advance our traditions of equal opportunity regardless of race, religion, or national origin. Moreover, the progress we make in this field of human rights is closely watched by our neighbors abroad. They look upon it as one measure of success of our form of government."

— *President Eisenhower*

"The problem of race relations is part of the problem of the rights of man. The society whose members respect and guard the dignity and inef-fable worth of individual man is the good society. It would be wonderful if we could banish forever that phrase 'race relations', and think solely of human relations: of man's relations to man . . .

"In presenting the problem as that of man's relationship to man, I have stopped one step short of how I should like to describe the real situation. It is really a problem of man's relationship to God. Man's selfhood rests upon his being as the son of the Creator. The rights of man are rights with which he was endowed by God: 'Life, liberty and the pursuit of happiness.' "—*Edwin D. Canham*

"To love one's neighbor as one's self is a greater thing than all holo-causts and sacrifices." — *Our Lord Jesus Christ*

CATHOLIC FORGE AHEAD WITH INTERRACIAL JUSTICE

Two recent news reports

Archbishop Egidio Vagnozzi, Apostolic Delegate (the Pope's special representative) to the U.S., praised members of the Catholic Interracial Council of Washington for their efforts to speed interracial justice. * * *

An interracial movement which was begun 12 years ago by Franciscan seminarians will be expanded into a nationwide Catholic interracial organization. As a project of the Franciscan Third Order, a lay organization, the movement will train Catholic lay people in methods of promoting interracial justice.



Bishop
Joseph
Malula, D.D.

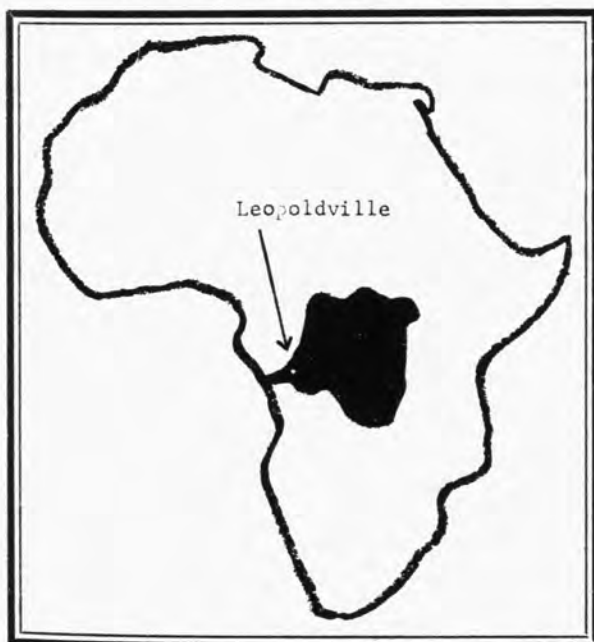
New Bishop

The Most Rev. Joseph Malula, D.D. was consecrated a Bishop of the Catholic Church on September 20, 1959. He now serves as Auxiliary Bishop of the Archdiocese of Leopoldville, Belgian Congo, Africa.

Shortly after his consecration Bishop Malula was named to the board of trustees of the Lovanium University at Leopoldville. He is the first African to serve in such a position at the Catholic institution. The Lovanium University offers no racial or religious bars to prospective students.

The Leopoldville Archdiocese has a Catholic population of 260,000. This total represents an increase of slightly over 100,000 since 1956!

Map of Africa showing the Belgian Congo and locating See city of Leopoldville.



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AND THE PAST



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Bay Saint Louis, Mississippi

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St. Augustine's Catholic MESSENGER
Bay Saint Louis, Mississippi

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75th ANNIVERSARY

(Continued from Page 115)

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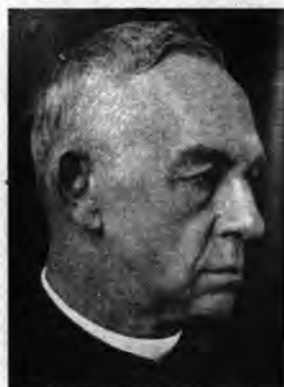
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S.S., D.D.

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Dyer, S.S., D.D.—
copy of early print.



MISSION GIFT AGREEMENT

(ANNUITY)

A good investment. It assures good income for life. And by arrangement it helps to train young men to be missionary priests and Brothers. When I am gone all their Masses, prayers and good works will be a blessing for my soul.

Investigate the Mission Gift Agreement NOW!

A safe, sensible solution
on how to invest for your future and
yet help your Church now.



6 Benefits of the Mission Gift Agreement

A SIMPLE, SAFE, SOUND SOLUTION
TO YOUR INVESTMENT PROBLEMS

1. A Safe Investment
2. A High Rate of Interest
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4. A Missionary Work
5. A Happier Death
6. Eternal Remembrance

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Rev. dear Father:

I have \$.....at my disposal that I could put into
your Mission Gift Agreement. I am.....years of age. What rate of
interest would you pay me for this during the remaining years of my
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Name

Address

City..... Zone..... State.....

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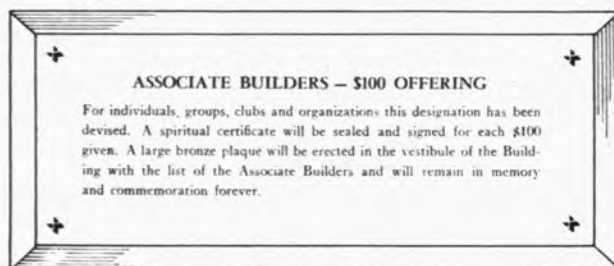


**The Divine Word Seminary
(St. Augustine)
Bay Saint Louis, Mississippi
home of the
MESSENGER badly needs a new
faculty building!**

Early picture of the building which now so badly
needs replacing.

YOU CAN HELP . . .

- 1.) with every dollar you send, for unless you send it we cannot use it to build with.
- 2.) by becoming an ASSOCIATE BUILDER
A donation of \$100.00 for our needed building marks you as one of our special helpers named by us ASSOCIATE BUILDERS. We will make your friendship known on the ASSOCIATE BUILDERS PLAQUE which will be permanently and prominently placed in the new building.



**Send your donations to:
Rev. Father Provincial,
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Architect's conception of new building



FACULTY BUILDING, DIVINE WORD SEMINARY (ST. AUGUSTINE'S) BAY ST. LOUIS, MISS.
JOHN T. COLLINS, AIA - ARCHITECT - 1959

ST. AUGUSTINE'S CATHOLIC Messenger

First Holy Communion

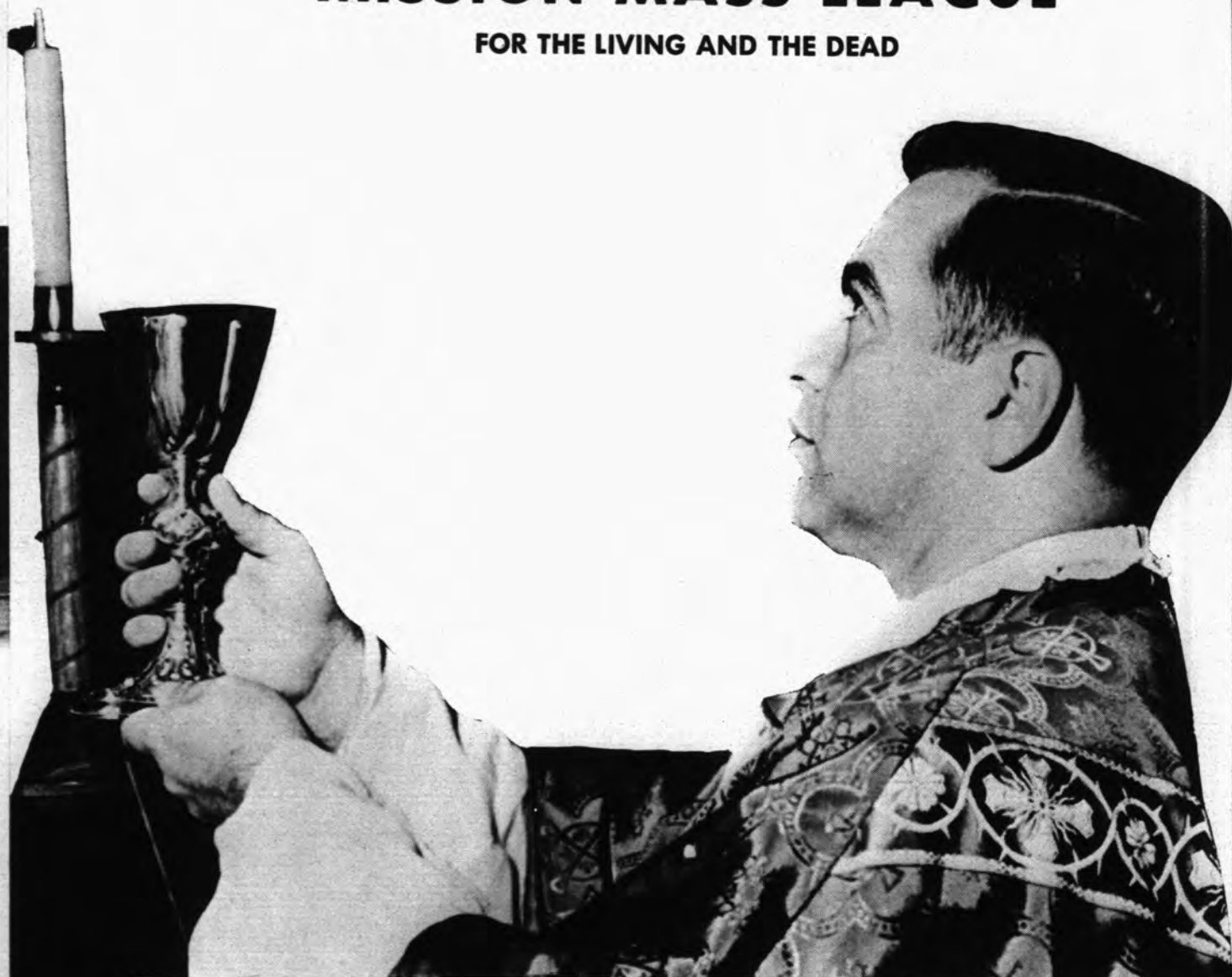
**Negro Cardinal
Old New Orleans
Mission on a Mount**

may, 1960

ETERNAL REST GRANT TO THEM, O LORD !

MISSION MASS LEAGUE

FOR THE LIVING AND THE DEAD



A highly recommended way to help your dear ones, living and dead, is by ENROLLING them in our MISSION MASS LEAGUE. The benefits: remembrance in 3 special Masses daily; remembrance in all the Masses of our missionary priests; also a remembrance in the Communions, prayers and good works of our missionary Brothers and aspirants.

Write to: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

Three Popes have approved our
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Colorful certificate sent with each
Perpetual Membership

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Dear Father Provincial: I Request _____ membership

for _____ Living _____ Deceased _____
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St. Augustine's Catholic

Messenger

BAY SAINT LOUIS, MISSISSIPPI

- the Magazine with a Message

Subscription Rate: 1 yr.—\$2; 2 yrs.—\$4; 3 yrs.—\$5; other rates, see below.

THE ST. AUGUSTINE'S CATHOLIC MESSENGER is published by the Divine Word Missionaries at the headquarters of their southern U.S. province, St. Augustine's Seminary in Bay Saint Louis, Mississippi. The magazine's primary message is about the Catholic Church's progress among the American Negroes, to win sympathy and support for this much neglected apostolate.

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READERS WILLING TO HELP the Divine Word Missionaries' work, also young men wishing to join the Divine Word Missionaries' ranks should write: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Mississippi.

Photo credits: Wilbert White, S.V.D.-cover, 140, 148 (Kehrer & Hohler); Rev. Peter Bell, S.V.D.-136 (front), 139, 145 (Louisiana), 146, 152 & 153, 158; Rev. Clement Meyer, S.V.D.-150 (pair); Very Rev. Christian Baker, S.V.D.-150 (group); Rev. August Freitag, S.V.D.-151; Messenger files-132, 135 (St. Paul & St. Philip), 136 (1910), 137, 144; Contributed-the remainder.

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The cover: Father John Bowman, S.V.D. and one of his First Communicants at St. Rose de Lima Parish, Bay Saint Louis, Mississippi.

ETERNAL REST GRANT TO THEM, O LORD!

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CHURCH HAS NEGRO CARDINAL

By CARLOS A. LEWIS, S.V.D.

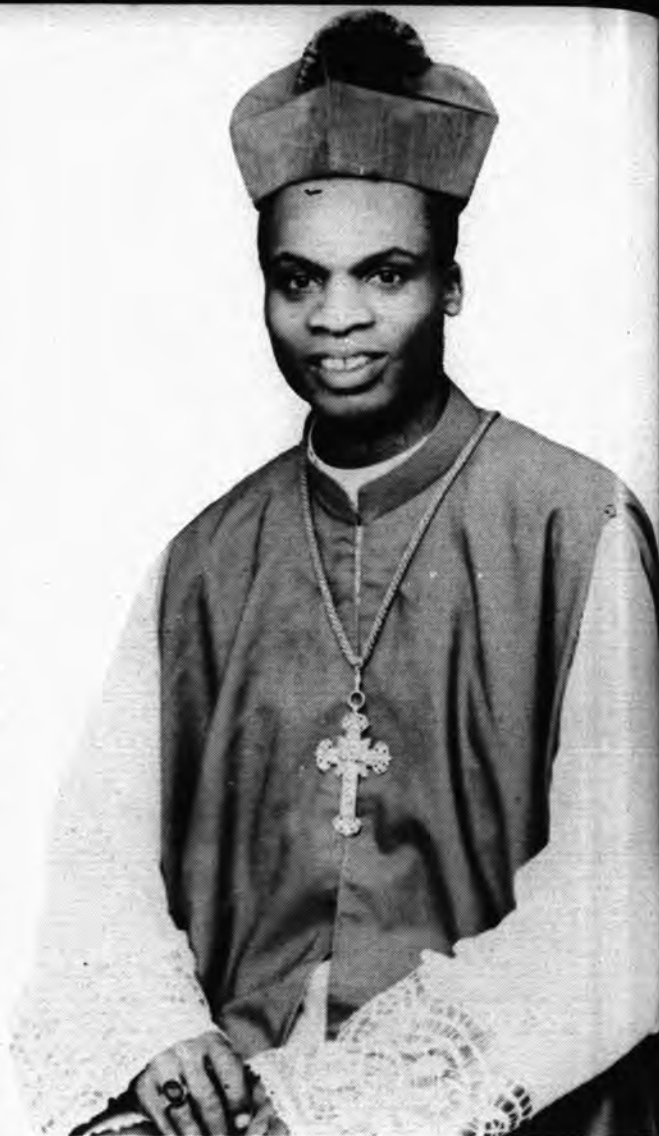
In the opening days of March our Holy Father gladdened the entire world with the appointment of seven new cardinals, and especially because he included among them the first Japanese, the first Filipino, and the first Negro, Bishop Laurian Rugambwa, J.C.D., of Rutabo, Tanganyika, East Africa.

Only last month the MESSENGER reported the promotion of the Most Rev. Bernardin Gantin, S.T.L., J.C.L., D.D. to the Archbishopric of Cotonou, Dahomey, West Africa. This month the magazine brings to its readers a brief biography of the new Negro cardinal.

Laurian Rugambwa was born on July 12, 1912 at Bukong, Tanganyika, British East Africa. A convert to the Catholic Faith, he was baptized at the age of eight at the Kagondo mission along with his parents. Later he entered the minor seminary at Rubya, Tanganyika. Domitian Pushubiera and his wife Asteria, both of royal stock, are the parents of the new cardinal.

Young Laurian Rugambwa terminated the long course of studies in preparation for the Holy Priesthood at the major seminary in Katigondo, Uganda, staffed by the White Fathers (a missionary order noted for its white garb). He was ordained priest on December 12, 1943. For the next five years he did pastoral work among the people of his tribe in the Bukoza district.

In 1948 Father Laurian's superior, the Bishop, sent him to Rome to pursue graduate studies in canon law. He



His Eminence

Laurian Cardinal Rugambwa, J.C.D.

followed courses at the Pontifical Urban College and after three years was awarded the degree of doctor of canon law.

On December 13, 1951, shortly after he returned to his native country, Father Laurian was named a titular Bishop by Pope Pius XII and assigned to a newly-created mission territory (the Vicariate of Lower Kagera). His episcopal consecration took place on February 10, 1952 at Rutabo. The mother and father of the Bishop assisted at the consecration ceremonies of their son.

The new cardinal is the first African priest to be consecrated a Bishop in East Africa. Bishop Joseph Kiwanuka, W.F., J.C.D., of Masaka, Uganda, East Africa, was consecrated, not in his native Uganda, but in Rome by Pope Pius XII in 1939. At the car-

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OLD NEW ORLEANS

YESTERDAY and TODAY

New Orleans was founded in 1718 by Jean Baptiste le Moyne de Bienville. He chose the site of the town on a slightly higher level of ground on the east bank at a sweeping curve of the Mississippi River a little more than a hundred miles upstream from the river's mouth. Catholic missionary priests played an important part in the city's history from the very beginning. Father Charlevoix wrote in 1722 that the settlement consisted of a hundred barracks, a large wooden storehouse, a few tents and two or three

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That same year, however, the settlement became the capital of the French possessions in the lower Mississippi valley and began to grow. Plans were drawn for a city to be laid out according to the French model. A square was located around which the important public buildings were placed and from which the city was to develop. The Square, which was called the Place d'Armes, was located on the river bank. Directly back of the Square

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St. Louis Cathedral was built in 1794.



A live-oak partially hides an ante-bellum home.

Mardi Gras parade.



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Thus was the beginning of New Orleans. The nearly rectangular area into which it quickly spread came to be called Vieux Carré, now known as the French Quarter. The Vieux Carré still exists although the present city of New Orleans has spread far outside its rectangular limits. This French Quarter, the outstanding New Orleans attraction from the visitor's point of view, is very much the same now in appearance as it was towards the close of the French and Spanish dominations in the late 18th century. The Quarter is full of history. Old St. Louis Cathedral, the straight, narrow streets, the quaint architecture, the exquisite iron railings, for graceful fan windows and the charming little patios or courtyards make the Vieux Carré a never ending fascination.

Today New Orleans has a population in excess of 600,000 living in a carefully drained low area between the Mississippi River and Lake Pontchartrain. The city's total area covers 363.5 square miles, reputedly making New Orleans the nation's third largest city in total area. Of the city's more than 600,000 inhabitants, about one-third are Negroes. Contrary to widespread belief, New Orleans is not a predominantly "Catholic" city, for Catholics form but slightly more than 50% of the population. They number about 324,000. Negro Catholics of New Orleans number about 54,000.

Most of the latter attend Mass at 14 of the 68 Catholic churches that are in the metropolitan area. Their right to attend Mass in any of the remaining 54 churches is generally acknowledged and Negroes actually do form a minority of the congregation at the Masses in about six of the latter churches. Their attendance at the remaining churches is but scattered and infrequent. Parish membership for

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Lace ironwork frames St. Louis Cathedral and old Orleans Street. In the area shown there developed America's second oldest order of Negro nuns.



The new St. Philip Elementary School attended by Negroes. Debris marks site of former frame school building.

St. Paul's Church is attended by Negro Catholics. Other churches serving Negroes are quite old and worn.



nearly all of New Orleans' 54,000 Catholic Negroes is in the 14 churches previously referred to. With but one exception these 14 churches are located in long established parts of the city. Catholic churches in the new suburbs and in parts of New Orleans established in recent decades are attended by Whites. In the older parts of the city also, of course, there are churches attended by Whites.

The spiritual care of the city's Negro people has long been the chosen work of religious priests. The secular clergy in the city is not in charge of any of the 14 churches which serve Negroes. Eleven of these are administered by the Josephite Fathers. Two are administered by the Holy Ghost Fathers and one, the oldest of the 14, is administered by the Vincentian Fathers. Divine Word Missionaries do not work in the city of New Orleans proper, but in places on both banks of the river some miles below the city.

PLACE THE COLORED MISSIONS IN YOUR WILL

Dear Reader:

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Gratefully,
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Send your contributions to: Rev. Father Provincial, Divine Word Missionaries, Bay Saint Louis, Miss. 135



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MISSION ON A MOUNT

**1910-1960—Ups and Downs
of St. Joseph Mission,
Meridian, Mississippi.**

In May, 1910 the Most Rev. Thomas Heslin, D.D., fifth bishop of the Natchez Diocese, asked Father Aloysius Heick, S.V.D., superior of the Divine Word Missionaries in the South, to establish a mission for Negroes in Meridian. By May 24, 1910 the priest had purchased the entire property fronting on the east side of Meridian's 18th Avenue, between 19th and 20th Streets, in the city's East End. The property was a clay hill topped with pines. That summer Father John Hoenderop, S.V.D., who engineered the erection of several buildings in the

Divine Word Missionaries' early undertakings in the South, came from Vicksburg to erect a building for the new mission. Rev. Mother Katherine Drexel, foundress of the Blessed Sacrament Sisters, donated \$11,000.

On June 24, just one month after the purchase of the property, Father Hoenderop placed an order for 200,000 bricks and obtained builder's license from the Meridian City Hall for \$16. By August 10 the construction had been pushed sufficiently far that the priest diverted his energies to begin work on the priest's house. On September 17 four Sisters, Servants of the Holy Ghost, arrived from their motherhouse at Techny, Illinois, just in time to prepare for the dedication of the building which was designed to house a chapel, classrooms, and the Sisters.

The next day, September 18th, the new building was dedicated by Bishop Heslin with a large group of non-Cath-



Rectory and original building about 1910.

olic Negroes looking on with interest. On September 19 Mount St. Joseph, as the mission was to be called, opened for the first time. By sundown that day 45 pupils had been enrolled while the local preachers kept themselves informed of the day's proceedings. On October 15, 1910 Father James Wendel, S.V.D. arrived from the Divine Word Missionaries' U.S. headquarters at Techny, Illinois to take charge. He was then 29 years old and a veteran of 4 years in the New Guinea missions. Two days after his arrival, Father

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Old photo marked "our beginning at Meridian."

Hoenderop returned to Vicksburg, his work at Meridian completed.

Very little opposition came from the non-Catholic townspeople during the weeks spent in erecting the new Catholic mission. But towards the end of the labor, as soon as the cross was seen high on the building, a real storm broke loose. Father Wendel, who, later in 1916, founded the *Messenger* magazine now published at Bay Saint Louis, Mississippi, wrote an obviously conservative account of that early opposition which his mission underwent. The local ministers, Colored and White, circulated scurrilous literature about the new Catholic venture and aroused their congregations to militant bigotry. Father reported that a certain parent threatened his children with death if they would ever set foot in St. Joseph School. A haughty disdain greeted the priest from many. He later recalled an incident in which the Catholic mission's cow wandered into the green pasture of a Protestant woman who promptly drove it off with shouts of "The cow of sinners shall not eat the grass of the righteous." Accompanying the disdain of some was the unreasoning fear of others who remembered the preachers' woeful tales about the Catholic priests. Once Father Wendel had cause to speak to a girl walking past his mission. To his surprise she dashed away at the sound of his voice without daring a backward glance. She later overcame her fear and was baptized, laughing at her foolish fear. However, not all that the preachers effected against the new Catholic mission could be lightly laughed off. Father Wendel com-

plained that much of the vicious reports circulated about the Catholic priest and Sisters were not befitting gentlemen, especially not men who claimed to be doing God's work.

Nevertheless the mission on the mount began to grow. After only two months an extra Sister had to be added to the staff to cope with the growing enrollment.

Meanwhile, Father Wendel busied himself at the primary task for which Mount St. Joseph was established—the conversion of souls. On January 13, 1911 he held the first 13 Hours Devotion. In spite of a heavy rain a number of people attended the devotions that Sunday. On March 19 that year he baptized 14, and later, on April 5, he baptized yet 5 more. In May he held the first Corpus Christi procession. Since 8 members of his congregation formed his newly organized church choir, the few remaining parishioners formed what was perhaps one of the shortest Corpus Christi processions in the history of the Catholic Church. The winning of souls was to constantly remain the primary task of the mission, though preoccupation with the school and its upkeep busied the priest and Sisters to a major degree.

On June 1, 1911 Mount St. Joseph School closed for its first summer vacation and the pastor set to work to build the school's concrete steps which

The original chapel.





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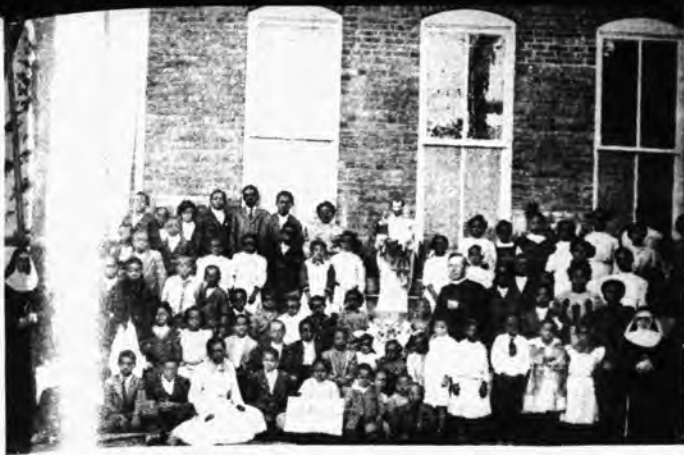
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Very little opposition came from the non-Catholic townspeople during the weeks spent in erecting the new Catholic mission. But towards the end of the labor, as soon as the cross was seen high on the building, a real storm broke loose. Father Wendel, who, later in 1916, founded the *Messenger* magazine now published at Bay Saint Louis, Mississippi, wrote an obviously conservative account of that early opposition which his mission underwent. The local ministers, Colored and White, circulated scurrilous literature about the new Catholic venture and aroused their congregations to militant bigotry. Father reported that a certain parent threatened his children with death if they would ever set foot in St. Joseph School. A haughty disdain greeted the priest from many. He later recalled an incident in which the Catholic mission's cow wandered into the green pasture of a Protestant woman who promptly drove it off with shouts of "The cow of sinners shall not eat the grass of the righteous." Accompanying the disdain of some was the unreasoning fear of others who remembered the preachers' woeful tales about the Catholic priests. Once Father Wendel had cause to speak to a girl walking past his mission. To his surprise she dashed away at the sound of his voice without daring a backward glance. She later overcame her fear and was baptized, laughing at her foolish fear. However, not all that the preachers effected against the new Catholic mission could be lightly laughed off. Father Wendel com-

plained that much of the vicious reports circulated about the Catholic priest and Sisters were not befitting gentlemen, especially not men who claimed to be doing God's work.

Nevertheless the mission on the mount began to grow. After only two months an extra Sister had to be added to the staff to cope with the growing enrollment.

Meanwhile, Father Wendel busied himself at the primary task for which Mount St. Joseph was established--the conversion of souls. On January 13, 1911 he held the first 13 Hours Devotion. In spite of a heavy rain a number of people attended the devotions that Sunday. On March 19 that year he baptized 14, and later, on April 5, he baptized yet 5 more. In May he held the first Corpus Christi procession. Since 8 members of his congregation formed his newly organized church choir, the few remaining parishioners formed what was perhaps one of the shortest Corpus Christi processions in the history of the Catholic Church. The winning of souls was to constantly remain the primary task of the mission, though preoccupation with the school and its upkeep busied the priest and Sisters to a major degree.

On June 1, 1911 Mount St. Joseph School closed for its first summer vacation and the pastor set to work to build the school's concrete steps which

The original chapel.



Father Hoenderop had not time to complete. The total cost came to about \$100.00, of which sum a few members of his mission gave \$25.75. The priest also had to lay down a concrete footpath leading up the clay hill to his rectory, for he wanted to have the daily mail delivered to his door and the carrier's regulations prevented his climbing up the clay footpath. After a rain the wisdom behind this regulation became apparent as the clay hills of Meridian's East End became great mounds of sticky mud.

At this time, too, the priest asked the new Bishop John E. Gunn, S.M., D.D. for leave to establish a cemetery for his Catholics. The Bishop reminded him that his Catholics would be too few to support their own cemetery.

At the close of 1913 Father Wendel counted 29 baptized that year. His records showed that the Sacrament of Penance had been administered 1,247 times and Holy Communion received 2,896 times. The parishioners numbered 68. That year he performed the mission's first wedding. The mission was indeed growing. And so was its school. In 1914 the Sisters had to move into a new convent as a growing enrollment forced them out of the original building. The convent was dedicated on March 14, 1914. That same year a boarding school department was launched at the mission. The girl boarders attended class with the day students, took their meals and prepared their home work in the basement of the new convent, and slept in a dormitory formed from two of four little frame houses which lined Blanks Alley, a north-south lane which ran hardly more than 25 yards east of the mission. The purchase of these nearby houses and the property on which they stood closed the alley and blocked off a source of endless nuisance as the buildings of Mount St. Joseph could easily be reached by stones thrown from the alley.

In 1914 there were 8 boarders. Five years later they had increased to 17.

In the summer of 1920, with 40 boarders enrolled, the boarding school was discontinued due to the pressure of finances. It is not now clearly known if there were male boarders enrolled, though Father Wendel did indicate he would welcome them on the condition that they sleep in the homes of reputable townspeople.

Father Wendel labored hard after coming south in 1910. It is impossible to measure the true extent and worth of his work in a few pages so zealous and farsighted was he. His health had been weakened in New Guinea and it never grew stronger in Mississippi. On February 24, 1920 he died from pneumonia. At his death, parishioners at Mount St. Joseph numbered 200. He is buried at the Divine Word Seminary in Techny, Illinois.

His successor was Father Bruno Drescher, S.V.D. (Cf Mission Trail, this issue.) For half a year he managed Mount St. Joseph. In October, 1920 Father Cosmas Schneider, S.V.D. became pastor and remained at Meridian until December, 1921. Under his pastorate the school's boarding department had to be discontinued. With the closing of the boarding school there came a diminishing use of the name Mount Saint Joseph. Today the name is heard no more and the titles St. Joseph School and St. Joseph Church have come into use.

Father Carl Wolf, S.V.D. became the fourth pastor of the mission. It was he who abandoned the chapel in the original building and gave the mission the separate St. Joseph Church in 1930 with the help of the American Board of Catholic Missions (\$5066), and of Bishop Richard O. Gerow of the Natchez Diocese (\$500). The church was dedicated by Bishop Gerow on Sunday, October 19, 1930.

Father Anthony Jacobs, S.V.D. became pastor in Thanksgiving week, 1931. The mission was then in its 21st year. For 12 years he was to exert steady effort to maintain the high regard which the school had enjoyed in

the community after the original hostility settled down. Whereas the enrollment stood at 194 in 1931, by 1942 he had built it to 500. He personally went begging for needed funds and performed many hours of manual labor at the mission. In 1939 he was given money at his silver jubilee that he might replace his ancient vintage Ford with a new car. Instead he used the gift in 1941 to erect an auditorium for the school as its 1914 hall had crumbled to pieces.

On July 1, 1943 Father John Gasper, S.V.D. succeeded Father Jacobs who retired due to ill health. World War II was then in full force. With the war there came an influx of people into Meridian and St. Joseph School grew. Children who did not enroll early enough had to sit on boxes in the teeming classrooms. Father Gasper suffered such congestion as long as the war years demanded it, but soon after the war he relieved the overburdened old school buildings of the overflow that had been crammed into them. Among the many repairs he made on the old buildings was the improved roofing laid on the auditorium and high school buildings. The latter structure had been in existence since Father Wolf's time. In 1948 the Provincial Superior of the Divine Word Missionaries pointed out this old building as long overdue for a replacement. However, it is still in use.

On August 15, 1950 Father Francis Tetzlaff became the sixth pastor. The mission was then in its 40th year. Father Francis was forced to continue the endless round of repairs now demanded by the buildings. Also, he added 2 rooms to the high school building and erected a new cafeteria. To keep St. Joseph Parish financially alive he had to go begging in the midwest annually.

Father Clement Mathis, S.V.D. was placed in charge of the mission on September 26, 1955. To finance his repairs and improvements he too has been forced to seek outside help



Sister M. John, S.Sp.S., present school principal with high school students.

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PRIESTS and BROTHERS

- home and foreign missions
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To make a **PARENT PROUD**

More than they realize, children have in themselves the power to make their parents proud. That power begins working its sway soon after a baby's birth. Even while an infant boy lies scarcely breathing, the faint rhythm of his little lungs makes his parents proud. Their baby's breathing is more beautiful than any other baby's. When, some few years later, the baby has developed into the child, far from losing the power with which he is endowed, he begins to wield it more effectively. With it he gently (and cunningly) wins favors from parents partially blinded with pride. Their boy is a fine boy, so promising and so perfect. And on into young manhood a parents' pride follows their son, where it grows not weaker, but immensely stronger. The young man has within his every deed the power to make his parents proud. Would he become a medical doctor? In his parents' mind no doctor has more skillfully tended his fellows. Would he become a grocer? No grocer ever more wisely tended his wares. Would he become a flyer? No eagle's flight could be more graceful than the flight of their boy.

As proud as are the parents of the doctor, the grocer and the flyer, there are parents whose son affords them an even greater pride. They are the parents of a priest. Their son heals such wounds as no man's medicine can—the wounds of the soul. Their son heals afflictions for which there are no patented remedies — the afflictions of the spirit. Their son dispenses Food more nourishing than food — the Body of our Lord. Their son reaches heights undreamed of — the secret recesses of heaven.

More than he realizes, the boy who is a future priest has in himself the power to make his parents proud.

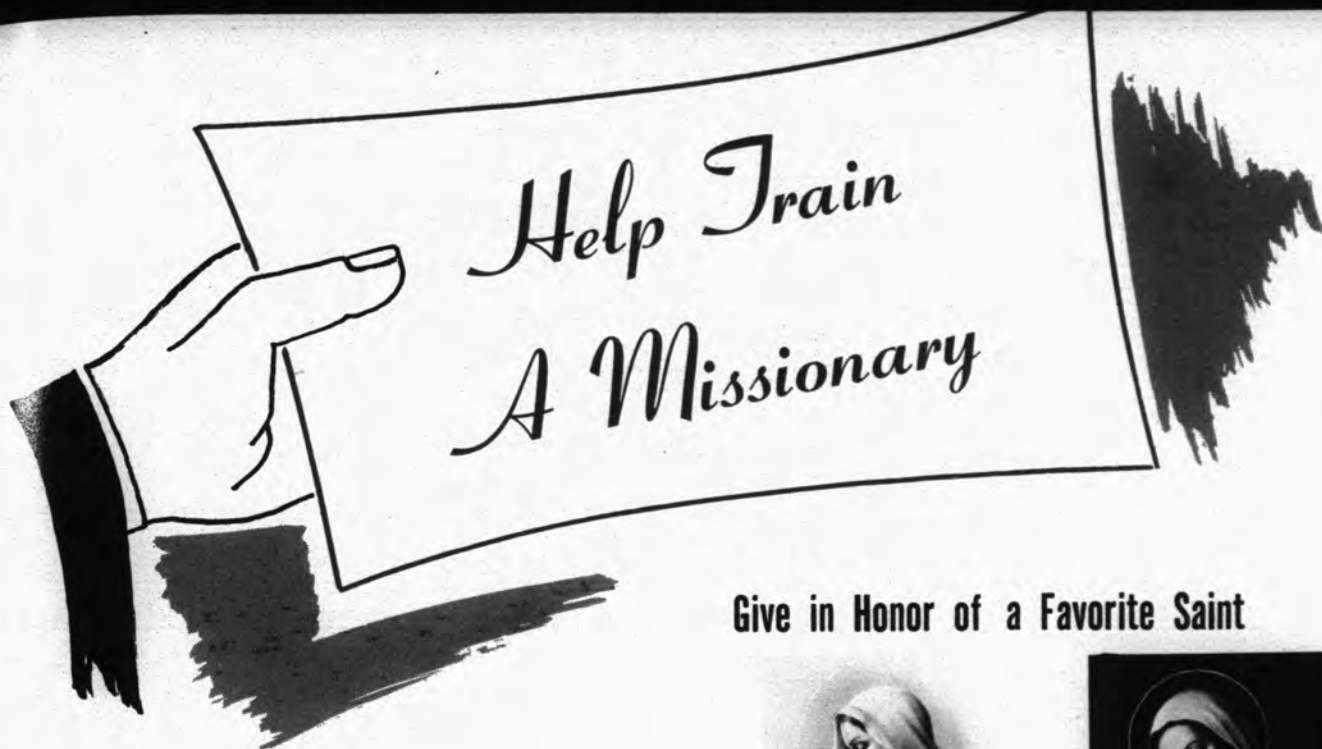


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Give in Honor of a Favorite Saint

Your donation, of whatever size, is added to a Scholarship (Burse). The Scholarship pays for the training and support of a missionary. We have opened Scholarships in honor of the saints pictured here. Give in honor of your favorite saint or devotion. If such is not pictured here, your donation will be applied privately to that which is your favorite.

—Divine Word Missionaries



Our Lady of Peace



Holy Ghost, the Sanctifier



Bl. Martin



St. Joseph



St. Jude



St. Therese, Little Flower



Give Your Prayers Always;
Give Financial Support Monthly.



(cut on this line)

Dear Father:

I wish to offer my prayers and support for the training of worthy young men for the missionary career. Please accept my donation of \$_____ in honor of _____ my favorite saint (devotion) for a Scholarship in your seminary at: (check) ☐ Bay Saint Louis, Mississippi ☐ Arlington, California.

My Name _____ Address _____

City _____ Zone _____ State _____

Send your donations to: REV. FATHER PROVINCIAL
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The Bible and The Negro Spirituals

(Fourth article in a series of five; series to conclude with reference notes.)

By REV. LAWRENCE M. FRIEDEL, S.V.D.

SPIRITUALS OF BIBLE-INSPIRED CHRISTIAN LIFE.

The Bible is a practical book. It contains practical lessons of a genuine Christlike life, which is the stepping stone to eternal life. The Negro composers of the spirituals were not slow in finding these lessons. They knew how to present them in a form that is impressive, pleasing to the imagination and hence unforgettable. Thus they hitched the lesson of love and faith to the enrapturing and transporting chariot of Elias, "We're told dat de fore-wheel run by love . . . We're told dat de hind-wheel run by faith."

Curiously enough, the Negro bards in their prayerful musings found another wheel likewise running by faith. It is the wheel that Ezechiel saw, "the wheel in the midst of a wheel" (Ez. 4, 16), which evidently means a smaller wheel within a larger one. "Ezekiel saw de wheel, 'way up in the middle ob de air; An' de little wheel run by faith, An' de big wheel run by de grace ob God, 'Tis a wheel in a wheel, 'way in de middle ob de air."

Yet both the hind wheel in the chariot of Elias and the little wheel in the vision of Ezechiel were to the God-seeking Negro poets illustrating images of the Religion that was alive and active in their souls and that operates by faith and love and the grace of God. "Dere's a little wheel a-turnin' in my heart, Dere's a little wheel a-turnin' in my heart, in my heart, in my heart, Dere's a little wheel a-turnin' in my heart."

Since Religion is a most personal relationship between God and the soul, communing with Him by prayer is as natural and necessary as water is to the fish. The need of prayer is insisted on in a lesson which is both personal and direct and which is a prayer in itself: "O Lord, 'tis me, 'tis me, O Lord,

Standing in the need of pray'r."

Again "pure religion and undefiled before God and the Father" (James 1, 27) is no empty sentimentalism nor faith without works, but a life that consists in doing the will of God. "If you love God, serve Him, If you love God, serve Him, Come, go to glory with me." Another spiritual harks back to the admonition of St. Paul: "What a man sows, that he will also reap." (Gal. 6, 8). "You goin' to reap jus' what you sow."

SPIRITUALS OF BIBLE-BORN CHRISTIAN HOPE

The Negro slaves were not like people who "have no hope." (I Thess. 4, 13). Theirs was a Christian hope, a hope of "heaven, from which also we eagerly await a Savior, our Lord Jesus Christ, who will refashion the body of our lowliness, conforming it to the body of his glory" (Phil. 3, 20-21). It was this hope that enabled them to sing in spite of their hard lot. St. James wrote to his Christians: "Is any among you in distress? Let him pray. Is any in good spirits? Let him sing praises" (James 5, 13). The Negro slaves went beyond this advice of St. James. They emulated the example of Sts. Paul and Silas, who "were praying, singing the praises of God" even while they were in prison and while their feet were fastened in the stocks (Acts 16). This scene made an indelible impression on the mind of the Negro slaves; for being deprived of personal liberty they felt a certain kinship with the imprisoned Apostles, and were wonderfully encouraged and inspired by their example. No wonder that they appreciated their Christian Religion as the following spiritual shows: "Gimme dat ole-time religion, It is good enough for me." The Negro

poets stated seven reasons why the Christian religion was good enough for them. These reasons are given in the seven stanzas of the same spiritual, of which the above-quoted words are the oft-repeated refrain: 1. "It was good for my ole father, 2. It was good for my ole mother, 3. It was good for Paul and Silas, 4. Makes me love ev'ry body, 5. It is good when I'm in trouble, 6. It will do when I'm dying, 7. It will take us all to heaven." Again, because their souls were filled with genuine Christian hope, the Negro slaves sang wholeheartedly: "Oh, religion is a fortune, Whar Sabbaths have no end."

Next, Heaven is the place where we hope to meet again our friends, who have gone there before us. "I hope my mother will be there, In that beautiful world on high, That used to join with me in prayer, In that beautiful world on high." The hope of seeing one's sister and brother is expressed in the second and third stanzas of the same spiritual. The fourth and last stanza is this: "I know my Saviour will be there, In that beautiful world on high, That used to listen to my prayer, In that beautiful world on high." The same hope of reunion created the following song: "Want to go to Heaven when I die . . . 2. Want to see my mother . . . 3. Want to see my father . . . 4. Want to see my sister . . . 5. Want to see my Jesus when I die."

Then, Heaven is the home which if once ours is ours forever. Being prevented from having a home of their own on this earth the "black and unknown bards"¹⁸ turned their thoughts frequently to be "house above" built without hammer or nail, to the "building . . . not made with hands," to the "bright mansions above," to the "home in-a dat rock." "King Jesus built me a house above, And He built it 'tout a hammer or nail." "I have another building, It's not made with hands, O Brethren, I want to go to Heaven, And I want to go right, I want to go to Heaven, All robed in white."

Last not least, Heaven stands for glory, and going to heaven means going to glory. "My mother's gone to glory, I wan' t' go there too." The seer of the Apocalypse gives us a vivid suggestion of this glory when he speaks of "white robes" (Apoc. 2, 10), and when he tells us that the Saints he saw had "palms in their hands" (7, 9), that "His name was on their foreheads" (22, 4), and that "the street of the city was pure gold" (21, 21). The Negro poets took up the suggestion and allowing their imagination free play added such details as golden slippers and a golden band around the waist. "If ebber I land on de oder sho', Oh, yes, Oh yes! I'll nebber come here for to sing no mo', Oh, yes, Oh, yes! A golden band all round my waist, Oh, yes, Oh, yes! An' de palms ob vic-a-try in-a my hand, Oh, yes, Oh, yes! An' de golden slippers on to my feet, Oh, yes, Oh, yes! Gwin to walk up an' down o' dem golden street. Oh, yes, Oh yes! Oh, wait till I put on my robe." Shoes instead of slippers, and added to these a harp and a song, is the fancy of the following hymn of the future life: "Going to Shout All Over God's Heaven." The first lines of its five stanzas are these: "I've got a robe, 2) I've got a crown, 3) I've got a shoe, 4) I've got a harp, 5) I've got a song." Yet, this outward glory did not make the Negro singers forget the glory of the soul. "O my little soul's goin' to shine, shine. All aroun' the heav'n goin' to shine, All aroun' the heav'n goin' to shine, shine."

We cannot imagine a lively hope without the will and determination to obtain what we hope for. "I want to be ready when I die." "I want to die easy when I die, shout salvation as I fly." "Lord, until I reach my home, I never 'spect to give the journey over." "Marching up the heavenly road, I'm bound to fight until I die." "I'm going to do all I can for my Lord . . . I'm going to pray all I can . . . I'm going to bear all I can . . . I'm going to sing all I can . . ."

Report on the NEGRO MISSIONS — 1960



The nineteen fifties were a decade of fruitfulness and of progress in missionary and pastoral work among the Negroes in this country. Conspicuous is, first, a *fifty-five per cent increase* in the number of Negroes under the care of the Church: the object and the end result of these activities; then, the impressive number of Negro converts, which added up to *more than 100,000* during this period: the factor that largely contributed to this notable gain in membership. Back of these developments were a steadily increasing number of mission establishments and of churches and schools, provided for the special benefit of Negroes, and a corresponding increase in the personnel serving them.

The number of Catholic Negroes increased from 398,111 souls as reported in 1950, to 615,964 last year. Even more remarkable than this numerical increase of approximately 218,000 souls is the fact that *converts* made during the decade *account for at least a third of this gain*.

Report published by the Commission for Catholic Missions Among the Colored and Indians.

The increase, however, was by no means uniform either in the North or the South. It ranged from small numbers or small proportions to large numbers and large ratios. Despite the heavy exodus of Negroes from the South, including many Catholics, a *gratifying increase of some 85,000*, or thirty per cent, is to be noted in the Catholic Negro population there. The increase that occurred in the forty-five dioceses outside the South was much larger in numbers — 218,000, and in ratio, eighty-five per cent. Catholic Negroes *tripled*, in numbers in Los Angeles and Kansas City, Missouri; in Philadelphia, Galveston, St. Louis, Chicago, and Washington their numbers are double or better, and large in size. Apart from such spectacular gains as these, which were due greatly to immigration from southern dioceses, better than normal gains were reported in most dioceses. Normal is taken to be the increase in the entire Negro population, estimated at seventeen per cent during the decade.

Yet, there is a slight shadow in this otherwise bright picture. Statistics as



well as other evidence indicate a certain amount of leakage, difficult to prevent, unfortunately, even with the best pastoral care. The extent of this loss can not be determined exactly, but patently it is surpassed greatly by the gains.

The 12,066 Negro converts reported for the past year alone, the 100,000 and more converts reported during the decade, and the fact that one out of every twelve converts in this country is a Negro, is evidence of the zeal of the comparatively small group of priests who are engaged in this apostolate. *Nothing could be more contrary to fact than to imagine that theirs is a virgin field ready to yield an abundant harvest.* No priest finds a multitude of souls eager to hear the word of God and accept it. It is only the exceptional one that is responsive.

But at that, Negro converts averaged, consistently, *fourteen or fifteen per priest* each year during the past decade, or if results in the South and those outside the South be compared, the average was seven or eight yearly in the South as a whole, and twenty-four elsewhere. Such averages are but broad generalizations. They scarcely give an inkling of the many variations and contrasts that exist or of the reasons for these. More has been done than is apparent from the figures. For every person who has entered the Church, dozens of others have been repeatedly invited and tactfully urged to do so.

Of the 496 churches now maintained

for the pastoral care of Catholic Negroes and for the propagation of the Faith among the others, ninety-nine were first put to this use during the decade. Sixty of the new churches are missionary establishments, located in the South. Several other new churches have also been provided in the North to meet the needs of Catholic Negroes. The rest comprise older churches, vacated by white congregations and now serving Negroes entirely. In most of these the congregations are growing, and noticeably so.

All of this spells progress in missionary endeavor and in pastoral work, despite the fact that, in the meantime, twenty-one churches were closed, but only three of these were closed in the South. In several cases, churches were discontinued because their congregations had been dispersed by civic improvements; in other cases, because other altered conditions made them seem no longer necessary or useful; in still other instances, because of inconsequential results after long years of effort.

Fifty-six of the 348 schools for Negro children were put into service in the last ten years. The total enrollment in the schools is now 91,978 pupils. *This is an increase of thirty per cent during the decade.* The increase has been steady and fairly uniform on the whole during this period. It was affected but slightly by the closing of twenty small schools. Ten of these were one-room schools in the South, staffed by lay teachers, and supported

Maurice, La.

Indianapolis, Ind.

Myrtle Grove, La.



Report on the

NEGRO MISSIONS — 1960



The nineteen fifties were a decade of fruitfulness and of progress in missionary and pastoral work among the Negroes in this country. Conspicuous is, first, a *fifty-five per cent increase* in the number of Negroes under the care of the Church: the object and the end result of these activities; then, the impressive number of Negro converts, which added up to *more than 100,000* during this period: the factor that largely contributed to this notable gain in membership. Back of these developments were a steadily increasing number of mission establishments and of churches and schools, provided for the special benefit of Negroes, and a corresponding increase in the personnel serving them.

The number of Catholic Negroes increased from 398,111 souls as reported in 1950, to 615,964 last year. Even more remarkable than this numerical increase of approximately 218,000 souls is the fact that *converts* made during the decade *account for at least a third of this gain*.

Report published by the Commission for Catholic Missions Among the Colored and Indians.

The increase, however, was by no means uniform either in the North or the South. It ranged from small numbers or small proportions to large numbers and large ratios. Despite the heavy exodus of Negroes from the South, including many Catholics, a *gratifying increase of some 85,000*, or thirty per cent, is to be noted in the Catholic Negro population there. The increase that occurred in the forty-five dioceses outside the South was much larger in numbers — 218,000, and in ratio, eighty-five per cent. Catholic Negroes *tripled* in numbers in Los Angeles and Kansas City, Missouri; in Philadelphia, Galveston, St. Louis, Chicago, and Washington their numbers are double or better, and large in size. Apart from such spectacular gains as these, which were due greatly to immigration from southern dioceses, better than normal gains were reported in most dioceses. Normal is taken to be the increase in the entire Negro population, estimated at seventeen per cent during the decade.

Yet, there is a slight shadow in this otherwise bright picture. Statistics as

well as other evidence indicate a certain amount of leakage, difficult to prevent, unfortunately, even with the best pastoral care. The extent of this loss can not be determined exactly, but patently it is surpassed greatly by the gains.

The 12,066 Negro converts reported for the past year alone, the 100,000 and more converts reported during the decade, and the fact that one out of every twelve converts in this country is a Negro, is evidence of the zeal of the comparatively small group of priests who are engaged in this apostolate. *Nothing could be more contrary to fact than to imagine that theirs is a virgin field ready to yield an abundant harvest.* No priest finds a multitude of souls eager to hear the word of God and accept it. It is only the exceptional one that is responsive.

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A nun at Little Rock, Ark.



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The increased enrollment in many schools has required enlargement of the buildings and other improvements. Other schools, churches, convents, and rectories in considerable numbers, have been replaced because of their poor condition or too limited accommodations.

The number of priests has increased with the growth and extension of the apostolate. The number of these priests at present is 728, a hundred more than it was ten years ago. In the South, most of the 396 priests engaged in the work are members of religious orders. They are also well represented elsewhere.

The new schools and the many growing schools have required additional teachers. Religious orders of women have supplied some of these, but it has become necessary to employ more and more lay teachers to staff the schools adequately. In the South alone, teaching Sisters now number 1,144, and increase of 263; lay teachers number 424, double the number ten years ago.

These achievements — the maintenance of this work and its expansion — must be attributed *also to the help which the Catholic people of this country have generously supplied*, and in increasing amounts. The collections for Negro and Indian missions have almost doubled in the past ten years. (Cf. MESSENGER of April, 1960). Without this and other aid, new missions would have been out of the question; the smaller missions in the South could not have been carried on; many important undertakings would have been crippled.

Only the main features of the work have been mentioned. One other should also be noted: the care and attention that has been given to many Catholic Negroes who are served, and well served, in other parishes throughout the North and the South.

Come O Holy Ghost!

Divine Word Missionaries are instructed by their rules to be zealous in spreading devotion to God the Holy Ghost. Our founder personally gave us this rule — an outcome of his own love for the Third Person of the Blessed Trinity. He instructed his spiritual sons to honor the Holy Ghost on all Mondays, particularly on the first Monday of each month, and especially on that of November and of May, the present month.

* * *

When a Christian receives sanctifying grace, the entire Blessed Trinity, but more especially the Holy Spirit, comes to dwell in the innermost recesses of the soul. This is the meaning of our Savior's promise: "If anyone love me, he will keep my word, and my Father will love him, and we will come to him and make our abode with him." (John 14, 23) St. Paul also says: "Do you know that you are the temple of God and that the Spirit of God dwells in you?" (I Cor. 3, 16)

Our enlightened founder did not see in this mystery of the divine indwelling an empty and elusive truth. Rather he found in it a source of the greatest joy and intimacy with God. "When we are in the state of grace," he says, "God does not dwell within us in a dead manner, but He penetrates us in a living sense, so that we ourselves are then in God." Thus St. John tells us: "In this we know that we abide in him and He in us, because he has given us of his Spirit." (I John 4, 13)

When God thus penetrates our souls, we thereby receive something of the divine nature, just as the iron in the fire becomes like fire. St. Peter bears this out in his second epistle (II, 1, 4): "He has granted us the great and precious promises, so that through them we may become partakers of the divine nature."

What has been said is, after all, so wonderful that we can scarcely trust our eyes when we read it for the first time. Yet it is all nothing but an old Catholic truth. The texts just quoted bear this out, and the fact becomes even clearer if we realize that we cannot behold the state of sanctifying grace, since we have not the eyes that are able to examine our souls, much less to see the hidden workings of the Holy Spirit within us.

If, then, God Himself esteems sanctifying grace so highly, it must be a very great treasure. Wealth and talent are well-nigh worthless. The mere fact that God lets these gifts fall free of charge into the laps of men, by letting them be born in wealthy circumstances or with great talents, is proof that He considers them of relatively small value, or of no value at all.

Sanctifying grace has been merited by the Precious Blood of Jesus Christ. God does not bestow it upon us for nothing; our Saviour first had to merit it. Before Christ, God gave it to comparatively few men, and even then, He did so only in anticipation of the Redeemer's coming. Even now, the gift is not gratuitous, as by circumstance of birth. The merits of Christ must first be applied to the soul in holy Baptism. Then for the first time the Holy Spirit comes into the soul, and brings with Him sanctifying grace.



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by THOMAS POTTS, S.V.D.

(A monthly report to our friends and alumni about our missions and missionaries from our headquarters at Bay Saint Louis, Mississippi and Arlington, California.)

MISSISSIPPI

Bay Saint Louis: On March 6, 1960 our southern mission headquarters staged its first Divine Word Mission Day, an all-day affair which sought to make known the worldwide Catholic missions. The major seminarians, missionary brothers, and high school students prepared 13 attractive exhibit booths. Half-a-dozen mission movies were to be seen by the 1,200 visitors who thronged the seminary's campus. Especial thanks for the successful staging go to major seminarian Hartfield Myvett, S.V.D. who worked zealously to encourage and coordinate community efforts for this very worthwhile project which we hope to stage annually.

Father August Lang, S.V.D., with help from Fathers Robert Flinn, S.V.D., Erwin Bauer, S.V.D. and Fisher Robinson, S.V.D., gave invaluable aid to our recruiting program through the months of February and March as he volunteered to visit schools in the South where his talks inspired the youths to appreciate the priesthood and brotherhood. To free himself for this extra duty, Father Lang who is our seminary's treasurer and one of its professors, asked the three Fathers named to conduct his classes while he visited the schools. Father Bauer is the director of studies for our seminary's high school department (the minor seminary). Father Robinson is the assistant student monitor for the same department. Father Flinn teaches in our major seminary. In a future issue we will more closely introduce Father Flinn to our readers.

Yazoo City: Last month we but briefly reported that St. Francis Mission, perched high on the loess bluffs on the east bank of the yellow Yazoo River, staged a basketball tournament. Catholic schools from all over Mississippi were invited to the February 6 engagement. Negro mission schools from the following cities participated: Vicksburg, Greenville, Clarksdale, Bay Saint Louis, Holly Springs, Jackson, Canton, Hattiesburg and Carthage. The boys of Holy Ghost School of Jackson shot their way into the





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Hattiesburg: A fire at Richton, Mississippi on February 12 at 10:00 A.M. destroyed Rosary Catholic Mission there, an outlying station attached to Rosary Catholic Mission at Hattiesburg. The fire presumably was started by defective wiring in the attic of the small 4-room frame house being used as a chapel. A swift wind made on-lookers helpless to halt the flames.

The brief history of the mission is this: The late Father Thomas Megan, S.V.D., who launched Rosary Catholic Mission at Hattiesburg in 1949, visited a non-Catholic girl in the hospital at Hattiesburg in the early days of his labors there. She had been waiting in vain for any one of the city's many Protestant ministers to visit her sick-bed. Someone told her to ask the Catholic priest to visit. He would surely not refuse. She sent her request to him and Father Megan promptly visited her in the hospital. From that first meeting it developed that he began saying Mass in the front room of a home in Richton, the young woman's town, about 25 miles east of Hattiesburg. In 1955 Father Leonard Hoefler, S.V.D., successor to Father Megan, bought a frame house and extensive property for the reputed sum of \$3,000. He converted the house into a chapel. The number of Catholics slowly grew under his care though the total remained always less than a dozen. (At one time seven was the total.) The small congregation held together briefly and then dwindled as one after the other moved away. Today but one member of the small group remains.

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a

long The Divine Word Mission Trail!!



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S.V.D.



Rev. Joseph Kehrer,
S.V.D.



Rev. Joseph Kohler,
S.V.D.

by THOMAS POTTS, S.V.D.

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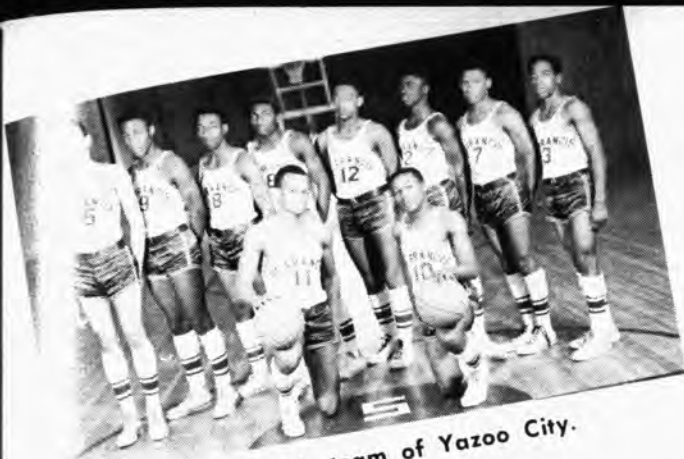
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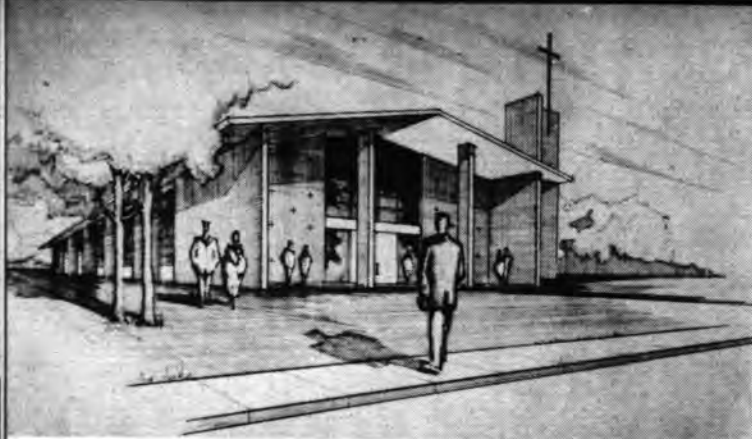
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Architect's sketch of new St. Jules Church at Franklin, La.

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LOUISIANA

Franklin: Father Arthur Haines, S.V.D., pastor of St. Jules Mission in Louisiana's sugar cane country, reported that work was to begin by March 8 on a new church. Sealed bids were received February 17 at St. Jules Rectory. The old frame church, which was erected early in 1947 by his brother, Father Jerome Haines, S.V.D., will be used as a school and recreation hall. The proposed new church of contemporary styling will contain 4,500 square feet of floor area and is to be completed in 200 working days. Its length is to be 105' with an 8' deep porch attached giving it an overall length of 113'. Its width is to be 45'. Construction will be with a handsome glossy brick, glass, and laminated wood beams of southern pine. Seating capacity will be 190. Forty can be seated in the choir balcony. The main altar, also the side altars, will be of marble. Other features of the church will be full length windows, baptistry, narthex, one confessional and space to add another.

Father Arthur was assigned to St. Jules Mission only about three years ago. In the summer, 1959 he renovated the new Immaculate Conception mission chapel at Verdunville.

Pointe-a-la-Hache: The parishioners of St. Thomas Parish and of Blessed Martin de Porres Parish at Davant

feted Father William Jans, S.V.D., their pastor, in honor of his silver jubilee as a priest. The fete had been postponed from January 27, 1960, the true date of his jubilee. A partial account of Father's career appeared in our March, 1960 issue. That account did not include the years immediately following the priest's ordination in 1935. After his ordination in Holland he was sent to Maria Mediatrix Seminary near Antwerp, Belgium. There he taught during the war and engaged in parish work where needed. He conducted parish missions, spiritual retreats, etc. in an effort to relieve the critical shortage of priests during the war years. Also, he engaged in Catholic Action work with the famous Father Cardijn founder of the Young Christian Workers or Jocists as they are popularly known in English speaking lands. Towards the end of the war Father Jans was a personal aide of Archbishop Martin Lucas, S.V.D. Soon after the war's end Father came to America. He had asked to be sent to Brazil to work among the colored peo-



Golden jubilarians mentioned in earlier issue . . . Fathers Zimmerman and Drescher, S.V.D.



Father Zimmerman's golden jubilee Mass. Very Rev. Robert Hunter, S.V.D., our Provincial, stands behind him.

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Golden jubilarians of our Western Province (Techy, Ill.) mentioned in earlier issue . . .
Fathers Bruno Hagspiel, Francis Markert, Frederick Gruhn, S.V.D.

ple there and had even studied Portuguese for a year. However, his assignment was to the U.S. He first celebrated Mass at our Bay Saint Louis headquarters on November 21, 1946. Our previous account retraced the succeeding years of his career. However, we were in error in reporting that he came to his present station in Louisiana in 1958. He arrived there earlier on November 14, 1956 from Pine Bluff, Arkansas.

TEXAS

Luling: Father Matthias Braun, S.V.D. became an assistant at St. John's Church on February 10, 1960 enabling the pastor, our Father Vincent Waiches, S.V.D., to devote more time to his doctoral research in Counseling Psychology at the University of Texas in nearby Austin.

CALIFORNIA

Oakland: Father Clement Meyer, S.V.D. gave us detailed knowledge of the conditions in his St. Patrick's Parish. It stands in an industrial area of the city. The Negroes and Spanish-Americans in the neighborhood are a transient group hurrying out of the slums as rapidly as possible. The parish, therefore, has no large stable element among its members. Father keeps his parish grounds neat and clean. It

is an oasis of neatness in a vast expanse of rambling buildings and litter-filled streets. The convent was freshly painted this spring. Construction of a huge post office complex displaced 20 families of St. Patrick Parish.

MIDWEST

St. Louis: St. Nicholas Parish, staffed by our Divine Word Missionaries, serves a large Negro neighborhood in midtown St. Louis. Presently the archdiocese is driving to better some of the old churches and schools in the area. St. Nicholas Parish will have its entire parish plant rebuilt. The new church will be the first church of any denomination to be built in downtown St. Louis since 1860.

OUR SEMINARY'S LAYMEN'S RETREATS

Summer, 1960

June 17-19 (For Knights of St. Peter Claver.)
June 24-26 (For our seminary's alumni.)

* *

July 1-3	July 15-17
July 8-10	July 29-31

For your reservation or for more information, write to:

**Laymen Retreat League
Divine Word Seminary
Bay Saint Louis, Mississippi**

Note For Seminarians:

12th Annual Seminarians' Catholic Action Study Conference

Notre Dame Seminary
New Orleans, Louisiana

* * *

(\$10.00 fee covers all expenses at meet.)

For your reservation or more information, write to:

**Chairman, S.C.A.S.
Divine Word Seminary
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Pointe-a-la-Hache: The parishioners of St. Thomas Parish and of Blessed Martin de Porres Parish at Davant

feted Father William Jans, S.V.D., their pastor, in honor of his silver jubilee as a priest. The fete had been postponed from January 27, 1960, the true date of his jubilee. A partial account of Father's career appeared in our March, 1960 issue. That account did not include the years immediately following the priest's ordination in 1935. After his ordination in Holland he was sent to Maria Mediatrix Seminary near Antwerp, Belgium. There he taught during the war and engaged in parish work where needed. He conducted parish missions, spiritual retreats, etc. in an effort to relieve the critical shortage of priests during the war years. Also, he engaged in Catholic Action work with the famous Father Cardijn founder of the Young Christian Workers or Jocists as they are popularly known in English speaking lands. Towards the end of the war Father Jans was a personal aide of Archbishop Martin Lucas, S.V.D. Soon after the war's end Father came to America. He had asked to be sent to Brazil to work among the colored peo-



Golden jubilarians mentioned in earlier issue . . . Fathers Zimmerman and Drescher, S.V.D.



Father Zimmerman's golden jubilee Mass. Very Rev. Robert Hunter, S.V.D., our Provincial, stands behind him.



Golden jubilarians of our Western Province
(Techy, Ill.) mentioned in earlier issue . . .
Fathers Bruno Hagspiel, Francis Markert,
Frederick Gruhn, S.V.D.

ple there and had even studied Portuguese for a year. However, his assignment was to the U.S. He first celebrated Mass at our Bay Saint Louis headquarters on November 21, 1946. Our previous account retraced the succeeding years of his career. However, we were in error in reporting that he came to his present station in Louisiana in 1958. He arrived there earlier on November 14, 1956 from Pine Bluff, Arkansas.

TEXAS

Luling: Father Matthias Braun, S.V.D. became an assistant at St. John's Church on February 10, 1960 enabling the pastor, our Father Vincent Waiches, S.V.D., to devote more time to his doctoral research in Counseling Psychology at the University of Texas in nearby Austin.

CALIFORNIA

Oakland: Father Clement Meyer, S.V.D. gave us detailed knowledge of the conditions in his St. Patrick's Parish. It stands in an industrial area of the city. The Negroes and Spanish-Americans in the neighborhood are a transient group hurrying out of the slums as rapidly as possible. The parish, therefore, has no large stable element among its members. Father keeps his parish grounds neat and clean. It

is an oasis of neatness in a vast expanse of rambling buildings and litter-filled streets. The convent was freshly painted this spring. Construction of a huge post office complex displaced 20 families of St. Patrick Parish.

MIDWEST

St. Louis: St. Nicholas Parish, staffed by our Divine Word Missionaries, serves a large Negro neighborhood in midtown St. Louis. Presently the archdiocese is driving to better some of the old churches and schools in the area. St. Nicholas Parish will have its entire parish plant rebuilt. The new church will be the first church of any denomination to be built in downtown St. Louis since 1860.

OUR SEMINARY'S LAYMEN'S RETREATS

Summer, 1960

June 17-19 (For Knights of St. Peter Claver.)
June 24-26 (For our seminary's alumni.)

★ ★

July 1-3	July 15-17
July 8-10	July 29-31

For your reservation or for more information,
write to:

**Laymen Retreat League
Divine Word Seminary
Bay Saint Louis, Mississippi**

Note For Seminarians:

12th Annual Seminarians' Catholic Action Study Conference

Notre Dame Seminary
New Orleans, Louisiana

★ ★ ★

(\$10.00 fee covers all expenses at meet.)

For your reservation or more information,
write to:

Chairman, S.C.A.S.
Divine Word Seminary
Bay Saint Louis, Mississippi

... into the Whole World

In accordance with our world wide missionary character, and not to limit the mission interest of our readers to the confines of the U.S., we Divine Word Missionaries present another in a series of portrayals of missions abroad.

—Editor

Indonesia is a republic in the South Pacific Ocean lying south of the great Asian mainland. The republic is formed out of a long chain of islands which stretch approximately east to west. The western islands in the chain are large land masses while the islands in the east are smaller though of considerable size. The Divine Word Missionaries have been active in the smaller islands since as early as 1912. Today our missionaries are found on the islands of Bali, Lombok, Flores and Timor.

It is generally acknowledged that the Divine Word Missionaries' missions on these four Little Sunda Islands, as they came to be called, are the most successful in the whole of the vast South Seas. Nearly fifty years of missionary effort, which was considerably hampered by two World Wars, has made the *Island of Flores* a predominantly Catholic land. Of the 845,000 inhabitants, 530,000 are Catholics! A sign of even more future fruit lies in the abundant vocations to the religious life and in the growing number of local priests. A product of the local clergy is the Most Rev. Gabriel Manek, S.V.D., Indonesian, who is now bishop of the Vicariate Apostolic of Laran-tuka, one of the three vicariates of Flores.

Though missionary effort on the neighboring island of *Timor* was intensified somewhat belatedly, there are already 132,000 Catholics amidst the population of 550,000.

In World War II Almighty God asked the sacrifice of the lives of 32 Divine Word Missionaries to Indonesia. Perhaps their sacrifice has already brought blessings on our work there. The accompanying pictures portray scenes on the Island of Flores.



Indonesians are rightly proud of their great republic.



The queues at baptism are invariably long.

The local clergy is growing.





Divine Word Missionary Brother instructs.



Mission Church on Flores.



Indonesian nuns.



A village scene.

MASS INTENTIONS *Gratefully Received*

Repeatedly, we receive questions about Mass stipends. We are very grateful for your Mass stipends. They help us support our mission work. All your Mass stipends receive our prompt and careful attention.

Customary Offerings for Holy Masses

(Vary according to your Diocese regulations.) LOW MASS — one or two dollars. (Offering of two dollars sustains missionary for a day and may even allow something extra for his mission.) HIGH MASS — five dollars. (Since we receive but few requests for High Masses we can take care of them almost immediately.) TRIDUUM OF MASSES — five dollars. NOVENA OF MASSES—fifteen dollars. GREGORIAN MASSES — fifty dollars. (Offering 30 Masses on consecutive days is a very heavy obligation, in that the priest, frequently due to other Mass obligations, must find some priest to keep the series of Gregorian Masses unbroken.)

Dear Fathers: I am sending the following Mass stipends to you:

Number
of Masses

Intention

Offering

HIGH MASS(ES)

\$

LOW MASS(ES)

TRIDUUMS

NOVENAS

GREGORIAN MASSES

My Name

Address

City

Zone

State

Send your intentions to:

FATHER PROVINCIAL, DIVINE WORD MISSIONARIES
BAY SAINT LOUIS, MISSISSIPPI

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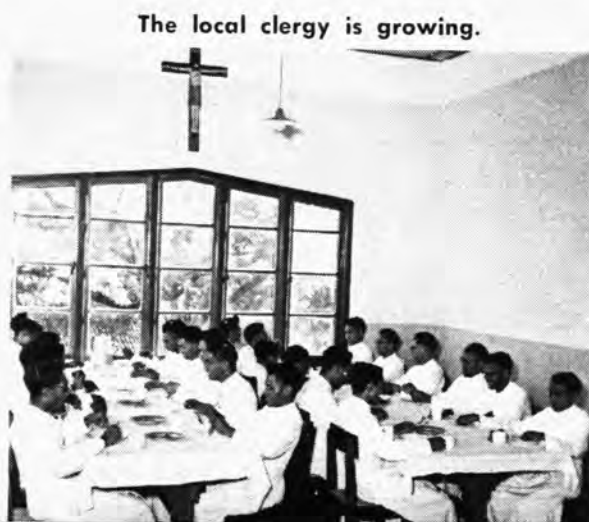
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BAY SAINT LOUIS, MISSISSIPPI**



So They Said

by ARTHUR C. WINTERS, S.V.D.

Statements worthy of more attention.

"We are here by the will of God, and He will in His own time and in His own way shape our destiny . . . This is our country; our coming here being coexistent with that of our white brother; we know no other; we have contributed our full share to make it what it is; we have defended it in all its wars, before and since the Declaration of Independence, and we will defend it against all nations. We are Americans as truly as any others in this land; this is our home, and its flag is our flag."

—*Our Colored Missions*

* * *

"... The personal, social and transitional difficulties connected with bringing about just integration are great and numerous. However, none of these justify silence about principles. Indeed, they call for repeated reassertion of principles, which alone can win out over prejudice, and show the way to the unravelling of the complicated problems of race relations that have been inherited..."

—*The Liguorian*

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"It is indisputable that America now boasts of many Negroes who have made the ascent into the middle classes. Negro college graduates and professionals of every sort there is do not constitute the rarity they did only a short 20 years ago . . . It is no longer possible to speak of some distant time when there may be a significant num-

ber of Negroes who by education, economic position, or style of life will be able to live as other American citizens do. We now have many such people teaching in the classrooms of our universities; pleading cases in our law courts, performing operations in our hospitals, and in short, doing work that only the highest intelligences most perfectly trained are capable of . . . In our opinion, gradualism would be 'merely a cloak for inaction' if we do not turn our immediate attention to the legitimate claims of middle class Negroes who wish to leave the ghetto or ethnic neighborhood. They have shown, like their predecessors of European extraction, that they possess the educational, social, and economic ability to step from the wings of our national life on to the central stage . . . The Negro middle classes ought to have the choice of leaving the ethnic community if they so wish, nor is it rash on our part to suggest that the time has come for practical measures to that end . . ."

—*His Eminence, Albert
Cardinal Meyer of Chicago*

* * *

"By this shall all men know that you are my disciples, if you have love one for another."

—*Our Lord Jesus Christ*

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**St. Augustine's Catholic MESSENGER
Bay Saint Louis, Mississippi**

EDITORIAL . . .

(Continued from Page 132)

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In 1953 Pope Pius XII raised Bishop Laurian's mission territory to a full-fledged diocese (Rutabo) and named the African prelate the first Ordinary (head) of the new diocese. An able administrator, the new cardinal had under his jurisdiction in 1957 a Catholic population of 53,000 Catholics served by 25 African priests.

He formed the *National Union of St. Augustine*, the purpose of which is to train selected Catholics for Catholic Action. Many of them are now playing an important role in Tanganyika's march toward independence.

The tall, dignified, 47-year-old prelate chose for his motto (found on his episcopal shield) the words: "Mater Boni Consilii" (Mother of Good Counsel). He chose these words as a testimony of his great devotion to the Blessed Virgin Mary.

The new cardinal was a visitor to the United States in 1956.

The nomination of Bishop Rugambwa to the cardinalate is no doubt the Pope's way of showing the Church's delight over the spread of the Catholic Faith in Africa which today has about 25 million Catholics.

Of Tanganyika's 8,500,000 people more than 1,500,000 are Catholics who are ministered to by almost 1,000 priests, about one-fifth of whom are Africans.

The country, larger than the States of Texas, New York and Pennsylvania put together, is due to obtain internal self-government from Britain this year. It is almost certain that the first Prime Minister will be Julius Nyerere, a convert to Catholicism. The country, noted for its peaceful, sober evolution towards complete self-rule, is expected to achieve independence within a few years.

Africa today has 30 Negro Bishops. This number includes the new cardinal, and the first two Negro Arch-

bishops in the history of the Church in Africa, the Most Rev. Bernardin Gantin, D.D., who was made Archbishop of the see of Cotonou, Dahomey, last January by Pope John XXIII, and the Most Rev. John Amisah, J.C.D., former Auxiliary to the Archbishop of Cape Coast, Ghana.

In the third week of March Pope John promoted Auxiliary Bishop Amisah to the Archbishopric of Cape Coast, thus giving the Church within the short space of three months its first two Negro archbishops. Observers expect other Africans to be appointed soon to head the Archbishoprics of Ouagadougou (French Sudan of French West Africa), Tananarive (Madagascar), Abidjan (Nigeria), and Tabora (Tanganyika). Missionary archbishops of these sees have all resigned, presumably to make way for the Africans. This is in accordance with the missionaries' aim of "putting themselves out of business" by creating a local clergy wherever they go.

We Divine Word Missionaries warmly congratulate Africa's first Negro cardinal on the occasion of his elevation, on March 28, to this high rank in the Church. By God's grace may he bring great honor to the "purple" as so many renowned cardinals of the Church have done in the past and are doing in these trying times. Also, we congratulate the new Archbishop Amisah and ask God's blessing on him and his suffragan bishops.



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Boys' and Girls' CORNER

Dear Boys and Girls:

It seems just a short time ago that we were celebrating Christmas, — (“... and they found the Infant with Mary, His Mother...”.) Now here we are, all the way down to May in the middle of this year. And May is the month dedicated to His Mother. It is always fitting for May to be a bright pleasant sunny month because it belongs to Mary who brought so much brightness and light to the world. She is the Mother of Christ, Our Lord, but more than that, she is your Mother and my Mother. She is the Mother of the whole world, and wants all people as her children. And that is the job of the missionary, — to make all men children of God, and children of Mary as well.

May I encourage all of you to say a little prayer now and then to Our Blessed Mother Mary, that the work of the Missionaries in leading all men to Christ may be successful.

PEN-PALS HURRAH!

Here's a new set of youngsters who are available as pen-pals. If you want to write to one, send me the name you choose, and a 4¢ stamp, and I shall send your name to the one you pick out. Lura Lamar, 11, Memphis, Tenn.; Rose Marie Wilkison, 12, and Graciela Moreno, 10, both of Hidalgo, Tex.; Mureen Mattimore, 9½, Toledo, Ohio.

If you like, you can still pick a name from one of the previous issues of the MESSENGER. Just send a 4¢ stamp with the name and I'll start you off.

HOBBY CONTEST

I believe it was Alexander Pope who wrote: “The proper study of mankind is man.” That's what the Hobby Contest is giving us, — a chance to study

or get a good look at other people, their likes and dislikes, their habits and peculiarities. Here's a few new hobbies for you to enjoy.

MY HOBBIES

by Sheila Mattimoe, 11
Toledo, Ohio

I have three very enjoyable hobbies. They are reading books, writing letters, and writing stories.

I take from two libraries getting usually four books from each. I just love to sit down and read a good book. I have read many books on varied subjects.

I have four Pen-Pals. One in England, one in Massachusetts, one in Conn., and one in England. We write often in the summer but not as often in the winter because we are busy with our school studies and activities. I love to write and receive letters.

I also like to write stories. I have written a few. I also like to write compositions. I would like to have a story published some day and if I keep trying I know I will.

MY UNCLE'S HOBBY

by Gail Fumer, 12
New Orleans, La.

My uncle's hobby is cooking. He is so good at it that he often lets Aunt Mary rest while he prepares the meal. His favorites are meat balls and spaghetti. Sometimes, when he gets off from work early he prepares a gumbo with shrimps in. I run over to their house all the time. They are only two doors from us so I'm always around when Uncle Bob is in the kitchen. He learned all his baking and cooking while he was in the army. He says if my Mommy doesn't teach me how to cook, he will.

MY HOBBY

by Bill Gates, 15
St. Louis, Mo.

My hobby is nothing exciting like those of some of the boys and girls I have read in your CORNER. I am getting myself a private library. I buy books whenever I have any money, and keep an eye open for books that some one may be able to give me. I have two shelves of books on science, biographies, history, music. I have some stories too, mostly pocket books like detective stories, and western stories. I was able to buy some good books that helped me with my school work. Later I found the same books in the school library. I think books are about the best treasures that a boy can have. My other hobby is baseball, and I play on a regular team during the summer.

Well, we sure are studying man when we read these hobby stories. I think these are worthy to be prize winners, don't you. So, Sheila, Gail, and Bill, will receive their prize in the near future. Who will be next? Maybe you, if you write that hobby story and send it in as soon as possible.

A. CORNE'S MAIL BAG

SYLVIA DiCHIARA (Waterbury, Conn.) "I like the bookmarks very much and want to thank you. Today is Feb. 14, Sunday, Valentine's Day. I hope you had a very happy one. I have quite a few stamps. I am sending some..."

ALICE DE GOUW (Parkhill, Ontario) "Thank you for the post card. I still like the BOYS' AND GIRLS' CORNER. Since we do not get ST. AUGUSTINE'S CATHOLIC MESSENGER, I get it from my teacher Mother Mary Fachel or from my aunt . . . I have five sisters; Mary, 10, Francine 8, Joanne, 7, Elsa, 4, and Agnes, 2, and also one brother, Peter, 5.

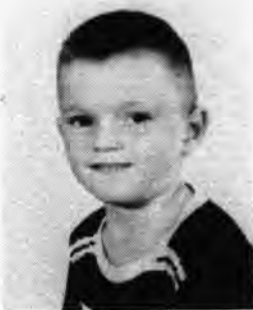
PATRICIA JACHIM (Utica, N.Y.) "This is the second time I'm writing. Enclosed is some stamps for the missions. I'd be ever so grateful if you would send me a few holy pictures . . . I pray for the missions often and I hope to write again . . ."

BONNIE PERZANOUSKI (Bellaire, Ohio) "Thank you for the two Pen-pals you sent me . . . God bless you and Mary love you. Your friend."

SUZANNE ROUTHIER (Derby Line, Vermont) "Thank you for the picture you sent me, A. Corne. I like it very much . . . I am going to give to the mission 25 cents. I pray for you and the missions every day . . ."



ALLAN MITCHELL



BRIAN MITCHELL

BRIAN MITCHELL (Galt, Ontario) "It was a pleasure to receive your letter this morning and thank you for the holy pictures. I am 10 years old and am a twin to Allan whose picture is enclosed in the letter along with mine. I am going to pray often for the poor pagan

children . . . I am sending some stamps for the missions . . ."

MARK SMEDLEY (Nokesville, Va.) "Mom says its my turn to send cancelled stamps. Those two from the Philippines came from a Passionist Missionary . . . I will pray for you this Sunday at Mass."

JANE FRANCES AGNES CHADIL (Danville, Ohio) "We found your page in the MESSENGER and enjoy it. I would like to have a pen-pal (girl) from Oregon . . . My patron saint is St. Jane Frances De Chantal. My confirmation name is Agnes. May God Bless you."

DEBBY DUBREUIL (Whitney, Ontario) "My name is Debby Dubreuil, my address is Whitney, Ontario . . . I like your BOYS' AND GIRLS' CORNER in the MESSENGER book very much. Right now I have four in front of me. My age is 11 and I am in grade six. I go to St. Martin's Separate School. I must close my letter now and may God bless you always, A. Corne!"

I have tried to answer all these fine young people who wrote. Right now, I have a big HELLO for them, a THANK YOU for all they sent, and a GOD BLESS YOU to keep them in His care.

I also heard from Kathleen Haley, Roberta Morihlatko, Claire Larkin, Eleanor and Joan Wright, Narcissa and Josie Baldovino, Lois Chadil, Ann Thompson, and Rose Marie Wilkinson.

To all my dear young friends, a hearty GOD BLESS YOU and GOD KEEP ALL OF YOU. Don't forget to pray for the missions and missionaries that their work may be successful. I'll be waiting to hear from you.

Here's a little tribute you can offer to Mary, God's Mother and ours.

When sunrise paints the early sky,
Ave Maria;
When warm and bold the sun rides high,
Ave Maria;
When noon slips by, then, afternoon;
And evening's hours yield too soon
Tonight with its majestic moon,
Ave Maria.

by A. CORNE

Divine Word Seminary
of St. Augustine

CORNER

Dear Boys and Girls:

It seems just a short time ago that we were celebrating Christmas, — (“... and they found the Infant with Mary, His Mother...”.) Now here we are, all the way down to May in the middle of this year. And May is the month dedicated to His Mother. It is always fitting for May to be a bright pleasant sunny month because it belongs to Mary who brought so much brightness and light to the world. She is the Mother of Christ, Our Lord, but more than that, she is your Mother and my Mother. She is the Mother of the whole world, and wants all people as her children. And that is the job of the missionary, — to make all men children of God, and children of Mary as well.

May I encourage all of you to say a little prayer now and then to Our Blessed Mother Mary, that the work of the Missionaries in leading all men to Christ may be successful.

PEN-PALS HURRAH!

Here's a new set of youngsters who are available as pen-pals. If you want to write to one, send me the name you choose, and a 4¢ stamp, and I shall send your name to the one you pick out. Lura Lamar, 11, Memphis, Tenn.; Rose Marie Wilkison, 12, and Graciela Moreno, 10, both of Hidalgo, Tex.; Mureen Mattimore, 9½, Toledo, Ohio.

If you like, you can still pick a name from one of the previous issues of the MESSENGER. Just send a 4¢ stamp with the name and I'll start you off.

HOBBY CONTEST

I believe it was Alexander Pope who wrote: “The proper study of mankind is man.” That's what the Hobby Contest is giving us, — a chance to study

or get a good look at other people, their likes and dislikes, their habits and peculiarities. Here's a few new hobbies for you to enjoy.

MY HOBBIES

by Sheila Mattimoe, 11
Toledo, Ohio

I have three very enjoyable hobbies. They are reading books, writing letters, and writing stories.

I take from two libraries getting usually four books from each. I just love to sit down and read a good book. I have read many books on varied subjects.

I have four Pen-Pals. One in England, one in Massachusetts, one in Conn., and one in England. We write often in the summer but not as often in the winter because we are busy with our school studies and activities. I love to write and receive letters.

I also like to write stories. I have written a few. I also like to write compositions. I would like to have a story published some day and if I keep trying I know I will.

MY UNCLE'S HOBBY

by Gail Fumer, 12
New Orleans, La.

My uncle's hobby is cooking. He is so good at it that he often lets Aunt Mary rest while he prepares the meal. His favorites are meat balls and spaghetti. Sometimes, when he gets off from work early he prepares a gumbo with shrimps in. I run over to their house all the time. They are only two doors from us so I'm always around when Uncle Bob is in the kitchen. He learned all his baking and cooking while he was in the army. He says if my Mommy doesn't teach me how to cook, he will.

MY HOBBY

by Bill Gates, 15
St. Louis, Mo.

My hobby is nothing exciting like those of some of the boys and girls I have read in your CORNER. I am getting myself a private library. I buy books whenever I have any money, and keep an eye open for books that some one may be able to give me. I have two shelves of books on science, biographies, history, music. I have some stories too, mostly pocket books like detective stories, and western stories. I was able to buy some good books that helped me with my school work. Later I found the same books in the school library. I think books are about the best treasures that a boy can have. My other hobby is baseball, and I play on a regular team during the summer.

Well, we sure are studying man when we read these hobby stories. I think these are worthy to be prize winners, don't you. So, Sheila, Gail, and Bill, will receive their prize in the near future. Who will be next? Maybe you, if you write that hobby story and send it in as soon as possible.

A. CORNE'S MAIL BAG

SYLVIA DiCHIARA (Waterbury, Conn.) "I like the bookmarks very much and want to thank you. Today is Feb. 14, Sunday, Valentine's Day. I hope you had a very happy one. I have quite a few stamps. I am sending some..."

ALICE DE GOUW (Parkhill, Ontario) "Thank you for the post card. I still like the BOYS' AND GIRLS' CORNER. Since we do not get ST. AUGUSTINE'S CATHOLIC MESSENGER, I get it from my teacher Mother Mary Fachel or from my aunt... I have five sisters; Mary, 10, Francine 8, Joanne, 7, Elsa, 4, and Agnes, 2, and also one brother, Peter, 5.

PATRICIA JACHIM (Utica, N.Y.) "This is the second time I'm writing. Enclosed is some stamps for the missions. I'd be ever so grateful if you would send me a few holy pictures... I pray for the missions often and I hope to write again..."

BONNIE PERZANOUSKI (Bellaire, Ohio) "Thank you for the two Pen-pals you sent me... God bless you and Mary love you. Your friend."

SUZANNE ROUTHIER (Derby Line, Vermont) "Thank you for the picture you sent me, A. Corne. I like it very much... I am going to give to the mission 25 cents. I pray for you and the missions every day..."



ALLAN MITCHELL



BRIAN MITCHELL

BRIAN MITCHELL (Galt, Ontario) "It was a pleasure to receive your letter this morning and thank you for the holy pictures. I am 10 years old and am a twin to Allan whose picture is enclosed in the letter along with mine. I am going to pray often for the poor pagan

children... I am sending some stamps for the missions..."

MARK SMEDLEY (Nokesville, Va.) "Mom says its my turn to send cancelled stamps. Those two from the Philippines came from a Passionist Missionary... I will pray for you this Sunday at Mass."

JANE FRANCES AGNES CHADIL (Danville, Ohio) "We found your page in the MESSENGER and enjoy it. I would like to have a pen-pal (girl) from Oregon... My patron saint is St. Jane Frances De Chantal. My confirmation name is Agnes. May God Bless you."

DEBBY DUBREUIL (Whitney, Ontario) "My name is Debby Dubreuil, my address is Whitney, Ontario... I like your BOYS' AND GIRLS' CORNER in the MESSENGER book very much. Right now I have four in front of me. My age is 11 and I am in grade six. I go to St. Martin's Separate School. I must close my letter now and may God bless you always, A. Corne!"

I have tried to answer all these fine young people who wrote. Right now, I have a big HELLO for them, a THANK YOU for all they sent, and a GOD BLESS YOU to keep them in His care.

I also heard from Kathleen Haley, Roberta Morihlatko, Claire Larkin, Eleanor and Joan Wright, Narcissa and Josie Baldovino, Lois Chadil, Ann Thompson, and Rose Marie Wilkinson.

To all my dear young friends, a hearty GOD BLESS YOU and GOD KEEP ALL OF YOU. Don't forget to pray for the missions and missionaries that their work may be successful. I'll be waiting to hear from you.

Here's a little tribute you can offer to Mary, God's Mother and ours.

When sunrise paints the early sky,
Ave Maria;
When warm and bold the sun rides high,
Ave Maria;
When noon slips by, then, afternoon;
And evening's hours yield too soon
Tonight with its majestic moon,
Ave Maria.

by A. CORNE

Divine Word Seminary
of St. Augustine

First Holy Communion



"May the Body of our Lord Jesus Christ . . ."



". . . keep your soul unto life everlasting.
Amen."



From the pews the older watch . . .

Since early this past fall, through the long winter weeks, there has been an urgent and important enterprise under way in nearly all of the colored missions scattered through the South. It is the concentrated preparation for the First Holy Communion days of spring. Early last fall little boys and girls in the parochial schools of our missions began making their way to the catechism classes arranged especially for them; those who attend the public schools were enrolled in released time classes and in Sunday catechism classes. No child of due age was overlooked as hundreds of teachers, Sisters, priests, laymen and laywomen, young and old set to work last fall on the great annual task — preparing the First Communion class. Now it is spring and everywhere the classes have been completed. Bright-eyed little girls and shy little boys have learned their lessons and know Who it is they will receive. They have even learned how to confess their little sins. Now, some with white dresses and white suits, others with whatever is neat enough, eagerly await the day — the most blessed in their young lives — their First Communion day.



. . . and pray.

MISSION GIFT AGREEMENT

(ANNUITY)

A good investment. It assures good income for life. And by arrangement it helps to train young men to be missionary priests and Brothers. When I am gone all their Masses, prayers and good works will be a blessing for my soul.

Investigate the Mission Gift Agreement NOW!

A safe, sensible solution
on how to invest for your future and
yet help your Church now.



6 Benefits of the Mission Gift Agreement

**A SIMPLE, SAFE, SOUND SOLUTION
TO YOUR INVESTMENT PROBLEMS**

1. A Safe Investment
2. A High Rate of Interest
3. A Practical Charity
4. A Missionary Work
5. A Happier Death
6. Eternal Remembrance

FOR PARTICULARS MAIL TO:

Rev. Father Provincial
Divine Word Missionaries
Bay Saint Louis, Mississippi
Rev. dear Father:

I have \$_____ at my disposal that I could put into
your Mission Gift Agreement. I am _____ years of age. What rate of
interest would you pay me for this during the remaining years of my
life?

Name _____

Address _____

City _____ Zone _____ State _____

All Information Kept Confidential — Mail to Rev. Father Provincial, Divine Word
Missionaries, Bay Saint Louis, Mississippi

First Holy Communion



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". . . keep your soul unto life everlasting. Amen."



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3 points to tell

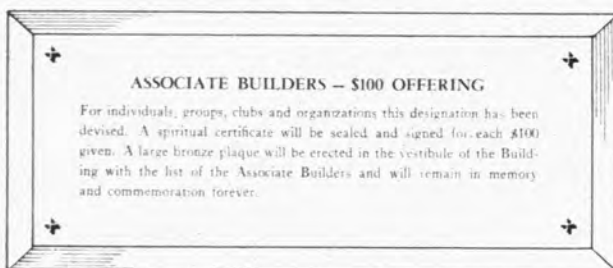
1. TO FORWARD OUR MISSION WORK
2. WE ARE BUILDING FIRST UNIT OF LONG-RANGE DEVELOPMENT
3. WE NEED AND ASK YOUR HELP.

Early picture of the building which now so badly needs replacing.



The Divine Word Seminary (St. Augustine's) at Bay Saint Louis, Mississippi, southern headquarters of the Divine Word Missionaries, is now trying to build a badly needed new faculty building. YOU CAN HELP

- 1.) with every dollar you send, for unless you send it we cannot use it to build with.
- 2.) by becoming an ASSOCIATE BUILDER
A donation of \$100.00 for our needed building marks you as one of our special helpers named by us ASSOCIATE BUILDERS. We will make your friendship known on the ASSOCIATE BUILDERS PLAQUE which will be permanently and prominently placed in the new faculty building.



**Send your donations to:
Rev. Father Provincial,
Divine Word Missionaries,
Bay Saint Louis, Mississippi**

Architect's conception of new building



FACULTY BUILDING, DIVINE WORD SEMINARY (ST. AUGUSTINE'S) BAY ST. LOUIS, MISS.

JOHN T. COLLINS, AIA - ARCHITECT - 1958